

**End of Pilot Analysis and Recommendations for Program Future:**  
**First Peoples' Language / Culture Certification Program**

Report submitted to the Professional Educator Standards Board from  
the Joint Committee of the Professional Educator Standards Board and First  
Peoples' Language/Culture Certificate Committee

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## **PURPOSE AND HISTORY OF THE PILOT PROJECT**

First Peoples' languages in Washington State and across the nation are falling silent. This is a significant loss to the cultural heritage of the affected Tribes and to the cultural resources of Washington State. While supported in state law as meeting state graduation requirements and college admission requirements, native language instruction is inadequately incorporated into our public school system. Teaching of First Peoples' languages can play a critical role in ensuring successful educational experiences and promoting cultural sensitivity for students. With Washington's achievement gap between Caucasian students and students of color still as wide as it was ten years ago, we must heed the advice of research by doing more to bridge the gap between home and school cultures as well as by incorporating culturally responsive instructional strategies aimed at raising academic performance.

## **HISTORY OF THE PILOT PROJECT**

The First Peoples' Language/Culture Committee, a grass roots committee comprised from cultural experts from 22 Tribes and six Washington State institutions of higher education, began meeting in November of 1999. Their goal was to build a unified movement to preserve and revitalize First Peoples' languages in local communities. One of their first considerations was to obtain state recognition of Tribally certified teachers of the First Peoples' Languages of Washington State.

During several years, Tribes articulated an approach to teacher certification which would recognize and honor Tribal sovereignty. In 2002, the FPLC brought this concept to the State Board of Education (SBE). After a year-long collaborative effort between the Tribes of Washington State and the State Board of Education, the SBE unanimously passed WAC 180-78A-700 on January 15, 2003. The new administrative code implemented the Centennial Accord in education by recognizing the government-to-government relationship between the State of Washington and federally recognized Tribes of Washington State.

This new code recognized the sovereign status of Tribal governments and their sole expertise in the transmission of indigenous languages and cultural knowledge and best practices for the training of first people's language and culture teachers. The state agreed to acknowledge Tribal certification. The purpose of the FPLC pilot program was two-fold: 1) contribute to the recovery, revitalization, and promotion of First Peoples' languages; and 2) positively impact student learning. The Tribes agreed to require their teachers pass a background check and a course on issues of abuse. Tribes also agreed to report yearly during the duration of the pilot program (three years) to the SBE on the positive impact of Tribal programs on student learning. Originally, both parties agreed to write a final report by October 31, 2006, on the state/Tribe and district/Tribe government-to-government relationships. This agreement was later extended to December 15, 2006. In this final report, they would also recommend whether to extend, modify or make permanent the FPLC teacher certification program.

In 2003, nine tribes signed government-to-government agreements with the State Board of Education for the First Peoples' Language/Culture Teacher Certification Pilot Program. Two more signed agreements in 2004. Signing a government-to-government agreement was not

necessary for participation in the pilot program. Some Tribes participated regardless of a signed agreement, and other tribes who had signed agreements, did not participate for various reasons. The eleven tribes with government-to-government agreements are:

Colville	Skokomish
Cowlitz	Spokane
Jamestown S'Klallam	Tulalip
Lower Elwha Klallam	Suquamish
Makah	Kalispel
Nooksack	

In the fall of 2003, WAC 180-79A-140 created a new area of teacher certification for teachers of First People's language/culture. This gave FPLC certified teachers equal status with other state certified teachers recognizing their sole expertise in the transmission of indigenous languages and cultural knowledge. The pilot program allowed individuals who had been certified by a participating Tribe as proficient in that Tribe's native language and culture to become state-certified to teach that language in Washington public schools.

Each word in WAC 180-78A-700 (now 181-78A-700) was carefully agreed upon and negotiated between the State Board and the Tribes. There was a strong relationship of mutual trust built during this process. This journey created and continues to be a model used to build other government-to-government relationships in Washington State.

In 2005, the Washington legislature transferred authority for educator preparation and certification from the State Board of Education to the Professional Educator Standards Board (PESB). As a result the FPLC pilot program was also transferred to the PESB, and a new working relationship between the Tribes and the PESB would need to develop. As the transition between agencies was to take place, the State Board of Education produced a report on the status of the pilot program, urging the PESB to embrace the project and support it in realizing its full promise and potential.

Although 11 sovereign Tribal governments had signed agreements with the SBE, the Washington State Legislature did not give notice to the Tribes that the transfer of authority for educator preparation was being considered or that it had taken place. This issue will now need to be clarified to ensure appropriate consultation.

While the transfer of authority from the State Board to the PESB did not occur until January 1, 2006, Tribal representatives from the FPLC Committee began a series of presentations to the PESB in September of 2005. Over the past 16 months, the full PESB has had the opportunity to meet with representatives of the FPLC Committee at six of eight board meetings, and a joint committee of PESB members and FPLC Tribal representatives has met on seven occasions. In addition, PESB members have had the opportunity to attend and participate in several of the Tribal Leader Congress on Education discussions related to the FPLC pilot program.

During this time, the steps taken have been collaborative, and a solid foundation has been established on which the future of the program is being built together. As an example, in consultation with FPLC Tribal representatives, at its May meeting the PESB amended WAC to provide a one-year extension of the pilot program and certificates. This preceded the joint PESB/FPLC Committee's work on this "end-of-program analysis" report required in WAC 181-78A-700(9). (See "Appraisal of Government-to-Government Relationships: Expiration of First Peoples' Language/Culture Certificates").

### Current Status of the Pilot Program

To date, 20 individuals have earned the First Peoples' Language/Culture Teacher Certificates. Four of the 20 also hold a Washington teaching certificate. Although FPLC teachers are teaching in public schools, they are not necessarily district employees. Some districts employ FPLC teachers, but the majority of teachers are employed by the Tribe. In a few situations there is joint employment between the Tribe and district. There are also many more Tribally certified teachers who have not pursued FPLC certification.

The following Tribes provided reports about their individual programs.

Colville  
Jamestown S'Klallam  
Kalispel  
Lower Elwha Klallam  
Makah  
Nooksack  
Port Gamble S'Klallam  
Spokane  
Tulalip

Programs vary from Tribe to Tribe as each Tribe is a separate distinct nation with different language, culture and history. The common area they all share as individual sovereign nations is the dedication to the preservation of their language, culture and the history.

The richness of the variability between Tribes is shared in the individual reports later in this document. These reports are powerful in that they are evidence-based, using concrete examples to illustrate program progress and impact on student learning. The teaching of the language and culture positively impacts the students. All reporting Tribes have noted this effect. The students feel a sense of pride in learning their language and culture which affects their lives socially and academically.

## **APPRAISAL OF GOVERNMENT-TO-GOVERNMENT RELATIONSHIPS**

### **TRIBES and SBE/PESB**

The FPLC Committee has been meeting with the PESB since 2005, and they have established a good relationship. Recent board and staff turnover in the PESB creates some challenges to build strong relationships.

Meetings began with a Roundtable on Feb. 24, 2006 with the Tribal Leader Congress on Education, the First Peoples' Language/Culture Committee and the Professional Educator Standards Board. The concern that the government-to-government agreements signed in 2003/2004 might not be honored was addressed in a memo from the Attorney General, Feb. 17, 2006.

I see no reason to consider the Agreements invalid. To the extent the State Board had authority to execute the Agreements on behalf of the State of Washington in the first place, the State remains bound even though the State Board has been replaced by a successor agency. There is nothing in the transition legislation that I can see that manifests any legislative intent to abrogate existing agreements by shifting the certification duties. If the intent of the Agreements was not to bind the State, but only the agency with certification oversight authority, then the PESB is the successor in interest to the Agreement and is similarly bound.

Three additional concerns were uncovered as discussions between the Tribes and the PESB continued:

1. Teaching endorsements could be offered by Universities without collaboration with Tribes.
2. FPLC teaching certificates were seen by the SBE to expire in June of 2006, although the Tribal perspective was that they should still be honored.
3. The agency that created the WAC could also terminate the program at their discretion.

These concerns are addressed individually in the next three sections.

### **First Peoples' Language/Culture Certificate as Sole Endorsement for First Peoples' Language Culture**

In a memo to the State Board of Education and to the attorney general dated March 13, 2006, Jennifer Wallace writes:

WAC 180-82A establishes performance-based teacher certificate endorsements. One type of endorsement is "designated world languages", which has a set of knowledge and skill competencies which may be applied to any language. State-approved higher education preparation programs wishing to offer a designated world language endorsement specify in their application which language they are

proposing to prepare teachers. Current WAC neither specifies nor restricts which languages may be approved or offered.

WAC 180-78A-700, however, appears to imply that the First Peoples' Language/Culture Certificate is the sole endorsement in First Peoples' language/culture.

(8) **ASSIGNMENT OF TEACHERS.** (e) A Washington State First Peoples' language/culture teacher certificate will serve as the endorsement in First Peoples' Language/Culture for anyone holding an initial or residency certificate.

When questioned about this inconsistency, the AG's response of April 12, 2006 was:

...I see nothing in the pilot program rule leading me to conclude that an institution of higher education may not offer a designated world language in accordance with WAC 180-82A-206 and 180-82A-326. There is simply nothing in WAC 180-78A-700 evidencing an intent to alter or amend the endorsement rules.

In the course of drafting the WAC with the SBE it was the understanding of the Tribes' that the following sections of WAC 180-78A-700 were intended to make certain only Tribal programs could offer an endorsement:

(2) **PURPOSES.** (a) To honor the sovereign status of Tribal government in their sole expertise in the transmission of their indigenous languages, heritage, cultural knowledge, customs, traditions and best practices for the training of First Peoples' Language/Culture teachers;

(4) **DEFINITIONS.** (c) For the purpose of this section, "highly qualified teachers" shall mean those teachers who meet the standards of the sovereign Tribal government's language/culture program.

(7) **PROJECT REQUIREMENTS.** (a) Each sovereign tribal government will appoint and certify individuals who meet the tribe's criteria for certification as instructors in the Washington State First Peoples' Language/Culture pilot program.

(8), "A Washington State First Peoples' language/culture teacher certificate will serve as **the** (Emphasis FPLC) endorsement in First Peoples' Language/Culture for anyone holding an initial or residency certificate."

**What can be done?** The FPLC Committee has been discussing the answer to that question. They first considered removing First Peoples' Language/Culture from World Language designation. This is not a viable plan, however, because it would go against the original intent of FPLC:

**Objective one:** Maintain recognition of Washington State First Peoples' languages as world languages. This would allow First Peoples' languages to have the same status as any other

language taught within public and tribal schools, such as, German, French, or Spanish.  
(FPLC Concept Paper, 2001)

First Peoples' Languages could lose their value for high school students as satisfying graduation requirements, for college bound students as satisfying their college entrance requirements, or for Language Programs who may receive funding for World Language instruction.

The Tribes explored other solutions including, the creation of a MOA with the Council of Presidents, the PESB, Deans of colleges, and other agencies involved with teacher preparation. The MOA would acknowledge the sole expertise of Tribes in the area of First Peoples' Language/Culture certification/endorsement. This would not preclude an Institution of Higher Education offering an endorsement if they were working in collaboration with a Tribe. It would ensure that an endorsement couldn't be offered without collaboration with a Tribe.

The initial discussion of the MOA took place on June 6, 2006 with the Tribal representatives, the Council of Presidents, WACTE and Deans from Washington State University, Central Washington University, The Evergreen State College, and University of Washington. They agreed to meet in August and discuss the most viable options among MOA, WAC or RCW. The outcome of the discussion for the Tribal representatives was that RCW would be most permanent of the three.

### **Expiration of First Peoples' Language/Culture Certificates**

Two concerns arose as the FPLC Committee discovered that the First Peoples' Language/Culture certificates were given an expiration date of June 2006. First, Tribes understood that unless the Tribal certificate expired, the FPLC certificate wouldn't expire, WAC 180-78A-700 (8)(d). Second the expiration date of June was a full four months short of the due date for final program recommendations in October of 2006.

The latter issue was addressed in a memo to the State Board of Education and the Attorney General of March 13, 2006:

WAC 180-78A-700 created the First People's Language/Culture Certificate program as a pilot program in 2003:

**(5) PILOT PROGRAM ESTABLISHED.** A Washington state first peoples' language/culture teacher certification program is established in February 2003 and will continue through the 2005-06 school year. At the end of the 2005-06 school year, the program will be extended, modified or made permanent, as determined by the state board of education in consultation with participating sovereign tribal governments.

While this clearly states that the pilot program concludes at the end of the 2005-06 school year and that the decision on whether to extend, modify or make permanent should be made at the end of the 2005-06 school year, the WAC also



states that this decision should be based on an “end-of-program analysis” to be completed well after this.

**(9) REPORTS.**

(b) **Not later than October 31, 2006**, the professional development and certification committee of the state board of education, in consultation with the participating sovereign tribal governments and the professional educator standards board, shall create and submit a report to the state board of education with the following information:

(i) An end of program analysis of the positive impact on student learning of each pilot project;

(ii) An appraisal of the government-to-government relationships established under the program, at both the state and local levels; and

(iii) The report shall include a recommendation on whether to extend, modify or make permanent the Washington state first peoples' language/ culture teacher certification pilot program.

The AG responded to PESB in a memo dated April 12, 2006:

...I see an ambiguity. Under WAC 180-78A-700 (5), the Program was established in February 2003 and continues through the 2005-06 school year. That language suggests that the Program and all of its elements expire at that time. On the other hand, WAC 180-78A-700 (9) (e) suggests that the Program does not expire until after a report and recommendation are submitted in October 2006. I see two alternative interpretations: (a) the certificates expire in June and there is an interim period in which no Program exists until the Board decides what to do in October-November 2006. Under this scenario, if the Board were to extend or make the Program permanent at that time, it would have effectively terminated the Program for the 2006-07 school year due to the expired certificates; (b) the certificates do not expire until the Board officially acts on the Program following the report and recommendation. Although, I think the conflicting WAC language supports either interpretation, I recommend that the Board consider some amendatory language to clarify the situation.

The PESB responded by following the AG recommendation. On May 18, 2006 WAC 181-78A-700 was amended to read:

(5) A Washington state first peoples' language/culture teacher certification program is established in February 2003. Following completion of the reporting requirements in section (9), the program will be extended, modified or made

permanent, as determined by the professional educator standards board in consultation with the participating sovereign tribal governments. First Peoples' Language/Culture Teacher Certificates issued prior and subsequent to June 30, 2006 shall expire June 30, 2007 subject to any extension or modification made by the professional Educator Standards Board.

The final issue raised regarding the expiration of certificates was that of jurisdiction. In order to answer this question, members of the joint subcommittee have continued to meet to clarify for all parties issues of jurisdiction. They are proposing WAC language to resolve the issue.

### **Termination of First Peoples' Language Teacher Certification Pilot Program**

Larry Davis, then executive director to the State Board of Education, also responded to Jennifer Wallace's March 13 memo in his memo of April 17, 2006.

In Mr. Davis' response, he makes it clear that the authority for program termination lies with the State.

WAC 180-78A-700 (now WAC 181-78A-700) was created as a three year pilot program, at the end of which the State Board would make a decision whether to extend, make permanent, or modify. Any rule-making agency that creates a pilot program under its broad statutory authority implicitly possesses the authority to terminate the program.

Although WAC 180-78A-700 clearly stated:

(5) ...the program will be extended, modified or made permanent, as determined by the state board of education in **consultation with the participating sovereign tribal governments.**

Mr. Davis implies that when the final decision is made, it will be made by the Agency.

### **Conclusion**

This change resulted from successful government-to-government consultation. The new date eliminates any potential conflicts created by the original gap between the end of the pilot program the time frame for decision making regarding pilot extension, modification or making the program permanent through additional rulemaking or passage of a statute. All parties are committed to reaching final decisions on program permanency through continued good faith government-to-government consultation.

## **TRIBES and DISTRICTS**

WAC 180-78A-700 gave clear direction for obtaining a positive impact on student learning:

Section 7: Project requirements...(d) To support a positive impact on student learning, the local education agency in consultation with the Sovereign Tribal government's language/culture program is strongly encouraged to provide:

- (i) A minimum of one contact hour per day, five days a week;
- (ii) Access to the same students from year to year, to the extent possible;
- (iii) A culturally sensitive environment as defined in subsection (4)(b) of this section; or
- (iv) Some combination of (d)(i), (ii), and (iii) of this subsection which will allow a positive impact on student learning;

These criteria could only be reached when a Tribe and a district worked well together.

While the pilot sought to positively impact student learning and effectively implement the programs, the major hurdle, predictably, was creating productive relationships between districts and Tribes. As the individual reports show, the relationships between Tribes and districts range from non-existent to excellent. Most Tribes pay the salaries of the FPLC teachers and are the overall support for the language programs. This is why the programs are working, despite the strained relationships.

As noted at a First Peoples' Language/Culture Committee meeting this summer, the relationship between Tribe and district was reflected in the classroom teacher's attitude towards the language and how the FPLC teacher was welcomed in the classroom. In the classrooms where the language teacher was welcomed, the students enjoyed learning. In schools where the language teacher was not appreciated, the students picked up on the negative attitude.

During the course of the pilot program, it also became clear that unless the Tribe and the local district/s worked together, it was impossible to create a situation where learning could take place. Even when there was a relationship, unless the district supported and found value in the First Peoples' Language, too little classroom time was allotted for learning to take place. The time spent in the classroom is critical to language learning, but as seen throughout the individual programs, that time was not sufficient to produce fluent speakers.

On the other hand, in communities where the Tribe and district/s worked well together, enormous differences were attainable. The reports from individual participating tribes contained in the next section illustrate the positive impact this program is having on both the revitalization of teaching and learning of tribal languages and on student, family and community engagement and learning.

## **REPORTS FROM INDIVIDUAL TRIBES**

- Confederated Tribes of the Colville Reservation
- Kalispel Tribe of Indians
- Lower Elwha Klallam Tribe/Jamestown S'Klallam Indian Tribe/Port Gamble S'Klallam Tribe
- Makah Tribe
- Nooksack Indian Tribe
- Spokane Tribe of Indians
- The Tulalip Tribes of Washington

## Confederated Tribes of the Colville Reservation

The Confederated Tribes of the Colville Reservation (Colville Tribes) established the Language Preservation Program (Program) in 1994. The U.S. Forest Service awarded grant dollars to the Tribes for the development of a Language Preservation project (Project). The award period of the grant was 18 months, a good start but certainly not long enough to record all of the things identified as essential to the Colville tribal membership.

The Project goal was to record the stories, oral history and the three languages still spoken on the Colville Reservation. The three primary languages of the Colville Tribes are: nselxin (Colville, Lakes, Methow, Nespelem, Okanogan, San Poil); the nxa?maxcin (Chelan, Entiat, Moses Columbia, Wenatchi), and the nimipu (Chief Josephs Band of Nez Perce, Palus). There are dialectical differences present in the languages, but the three primary languages, nselcxin, nxa?amxcin and nimipu are taught to the Colville tribal membership.

At the end of the grant period, the Colville Business Council (Council) assumed financial responsibility for the Project, now called the Language Preservation Program (Program). The Program has grown significantly as a result of the financial commitment of the Council. The main goal of the Program includes the preservation, maintenance and revitalization of the three languages and cultures of the Colville Tribes.

Recording the languages in order to preserve, maintain and revitalize them was another goal the Program added to their list of projects. Including the recordation of stories and oral histories to their already full schedule was done so that students of the languages could learn how to use the languages in the proper context. Producing language materials in different formats for the general memberships' use opened up the world of possibilities and opportunities to the Program staff in terms of how to make the languages more accessible to the Colville tribal membership and others.

The transference of the languages to other formats took place just as the demand for language classes increased. Language classes were initially targeted at adults and college students, but towards the end of the 1990s the request for language/culture teachers for school aged children skyrocketed.

The demand for language classes for all ages posed a new challenge to the Program, training enough language/culture teachers. Relying solely on the fluent speakers hired during the Project and later the Program, began to weigh heavily on the Elders. The Elder fluent speakers of the Colville Tribes are the most valuable resources the Program has and tapping their wealth of information has been at the foundation of the Programs' success.

In 1999, the Colville Tribes with the assistance of Wenatchee Valley College developed a two-year Language/Culture Teacher program. The Program staff began training the next generation of Language/Culture teachers in order to try and meet the demand for more teachers for the eight local school districts on or adjacent to the Colville Reservation, the tribal school, college students, and the Colville tribal membership.

At the same time the Program began training language/culture teachers, a grass roots organization was formed, the First Peoples' Language Committee (FPLC). Since 1998-1999, the FPLC has lobbied from one end of Washington State to the other for certification of their language/culture teachers. After many starts, stops, struggles and obstacles, the FPLC worked diligently with the Washington State Board of Education on the adoption of WAC 180-78A-700.

The adoption of WAC 180-78A-700 on January 17, 2003, the First Peoples' Language/Culture Teacher Certification, and the three-year Pilot Project has significantly and positively impacted the surrounding communities of the Colville Reservation. Since the adoption of the WAC, the Program has increased the number of students it has come into contact with at all grade levels and age groups, as well as increased the number of highly qualified language/culture teachers available to teach the next generation of fluent speakers.

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Following is the Year End Report for the Confederated Tribes of the Colville Reservation. The report will not only focus on Rita Condon, the only Washington State Certified Language/Culture teacher, but it will also include information about the Colville Tribal Certificated Language/Culture teachers.

**Program Evaluation School Year – June 2005 to June 2006**  
**Sovereign Tribal Government – Confederated Tribes of the Colville Reservation**  
**Language(s) – nselxcin, nxa?amxcin, nimipu**

**Name of FPLC Certificated Teacher – Rita Condon (nselxcin language)**

Name of School District – Omak School District

Name of School – Omak Middle School

Grade Level(s) – 7<sup>th</sup> and 8<sup>th</sup> Grades

Number of Contact hours – 50 minutes a day, 3 days a week, throughout the school year

Number of Native American Students – 38

Number of non-Native American Students – 78

Previous language experiences of students:

No experience – 74

Little experience – 43

Moderate experience – 0

Fluent – 0

Number of students who live on the reservation – 97

Number of students who live off the reservation – 20

Number of Native American students in Title I Program – 90

Number of Native American students in Lunch Program – 93

**Name of Colville Certificated Teacher – Ernie Brooks (nxa?amxcin language)**

Name of School District – Grand Coulee Dam School District

Name of School – Skilskin Alternative High School

Grade Level(s) – 10<sup>th</sup> to 12 grades

Number of Contact hours – 1 hour a day, 2 times a week

Number of Native American Students – 15

Number of non-Native American Students – 4

End-of-Pilot Analysis

First Peoples' Language/Culture Certification

Previous language experiences of students:

No experience – 10

Little experience – 9

Moderate Experience – 0

Fluent – 0

Number of students who live on the reservation – 16

Number of students who live off the reservation – 3

Number of Native American students in Title I Program – 12

Number of Native American students in Lunch Program – 12

Number of Educational Presentations to school aged children:

Other school districts (during school year and summer) – 8

Other organizations (museums, historical societies, etc.) – 6

Day or Overnight Language/Culture Camps for children (summer months) – 3

Number of College and/or Community Language Classes (adult and children):

Nespelem community students – 2 to 4 (6 hours a day, 4 times a week, year round)

Nespelem community students – 8 (2 hours a night, 2 times a week, year round)

Nespelem Head Start students – 4 (1 hour, 1 time a week for 3 months)

Omak community students – 4 (2 hours a night, 2 times a week, when requested)

**Name of Colville Certificated Teacher – Pauline Covington (nxa?amxcin language)**

Number of Educational Presentations at Workshops, Conferences, etc. – 4

Number of College and/or Community Language Classes (adults):

Nespelem community students – 2 to 4 (6 hours a day, 3 days a week, year round)

**Name of Colville Certificated Teacher – Marie LaCourse (nxa?amxcin language)**

Number of Educational Presentations at Workshops, Conferences, etc. – 4

Number of College and/or Community Language Classes (adults):

Nespelem community students – 2 to 4 (6 hours a day, 3 days a week, year round)

**Name of Colville Certificated Teacher – Milton Davis, Jr. (nimipu language)**

Number of Educational Presentations to school aged children:

Other school districts (during school year and summer) – 6

Other organizations (museums, historical societies, etc.) – 4

Day or Overnight Language/Culture Camps for children (summer months) – 0

Number of College and/or Community Language Classes (adult and children):

Nespelem community students – 2 to 3 (6 hours a day, 4 times a week)

Nespelem community students – 5 (2 hours a night, 2 times a week)

**Name of Colville Certificated Teacher – Agnes Davis (fluent, nimipu language)**

Number of Educational Presentations at Workshops, Conferences, etc. – 4

Number of College and/or Community Language Classes (adult):

Nespelem community students – 2 to 4 (6 hours a day, 3 times a week, year round)

**Name of Colville Certificated Teacher – Frank Andrews, Sr. (fluent, nimipu language)**

Number of Educational Presentations at Workshops, Conferences, etc. – 4

Number of College and/or Community Language Classes (adult):

Nespelem community students – 2 to 4 (6 hours a day, 3 times a week, year round)

End-of-Pilot Analysis

First Peoples' Language/Culture Certification

**Name of Colville Certificated Teacher – Martina Whelshula (nselexin language)**

Number of Educational Presentations to school aged children:

Other school districts (during school year and summer) – 8

Other organizations (museums, historical societies, etc.) – 6

Day or Overnight Language/Culture Camps for children (summer months) – 6

Number of College and/or Community Language Classes (adult):

Nespelem community students – 4 to 6 (2 hours a night, 2 times a week, 2 terms)

Inchelium community students – 6 to 8 (2 hours a night, 2 times a week, 2 terms)

Head Start staff – 20 (4-6 hours a day, minimum 1 time a week, 3 terms; various cultural events throughout the 3 term period; also taught Staff cultural activities and language lessons so they could do the same with the Head Start students)

**Name of Colville Certificated Teacher – Melissa Campobasso (nselexin language)**

Grade Level(s) – Omak Head Start

Number of students – 20 (2 sessions, 3 hours a day, 4 days a week for 2 months)

Number of Educational Presentations to school aged children:

Other school districts (during school year and summer) – 3

Other organizations (museums, historical societies, etc.) – 2

Day or Overnight Language/Culture Camps for children (summer months) – 3

Number of College and/or Community Language Classes (adult):

Omak community students – 4 to 6 (2 hours a day, 2 times a week, 2 terms)

Head Start staff – 12 (4 hours a day, 1 time a week, 2 terms)

**Name of Colville Certificated Teacher – Kenny Condon (nselexin language)**

Number of Educational Presentations to school aged children:

Other school districts (during school year and summer) – 8

Other organizations (museums, historical societies, etc.) – 6

Day or Overnight Language/Culture Camps for children (summer months) – 4

Number of College and/or Community Language Classes (adult):

Omak community students – 8 to 10 (2 hours a day, 2 times a week, year round)

**Name of Colville Certificated Teacher – Ted Moomaw (nselexin language)**

Number of Educational Presentations to school aged children:

Other school districts (during school year and summer) – 8

Other organizations (museums, historical societies, etc.) – 6

Day or Overnight Language/Culture Camps for children (summer months) – 3

Number of College and/or Community Language Classes (adult):

Omak community students – 8 to 10 (2 hours a day, 2 times a week, year round)

**Name of Colville Certificated Teacher – Millie Steele (fluent, nselexin language)**

Number of Educational Presentations to school aged children:

Other school districts (during school year and summer) – 4

Other organizations (museums, historical societies, etc.) – 2

Day or Overnight Language/Culture Camps for children (summer months) – 0

Number of College and/or Community Language Classes (adult):

Omak community students – 4 to 6 (6 hours a day, 3 times a week, year round)



**Name of Colville Certificated Teacher – Elaine Emerson (fluent, nselxcin language)**

Number of Educational Presentations to school aged children:

Other school districts (during school year and summer) – 8

Other organizations (museums, historical societies, etc.) – 6

Day or Overnight Language/Culture Camps for children (summer months) – 0

Number of Educational Presentations at Workshops, Conferences, etc. – 2

Number of College and/or Community Language Classes (adult):

Omak community students – 4 to 6 (6 hours a day, 3 times a week, year round)

**Name of Colville Certificated Teacher – Hazel Burke (fluent, nselxcin language)**

Number of Educational Presentations to school aged children:

Other school districts (during school year and summer) – 2

Other organizations (museums, historical societies, etc.) – 3

Day or Overnight Language/Culture Camps for children (summer months) – 0

Number of College and/or Community Language Classes (adult):

Omak community students – 4 to 6 (6 hours a day, 3 times a week, year round)

**Name of Colville Certificated Teacher – Pamela Abrahamson (nselxcin language)**

Name of School District: U.S. Government, Bureau of Indian Affairs and the Omak School District

Name of School – Paschal Sherman Indian School

Grade levels – 1<sup>st</sup> to 9<sup>th</sup> grades

Number of Native American Students – 100

Number of non-Native American Students – 0

Previous language experience of students:

No experience – 35

Little experience – 65

Moderate experience – 45

Fluent – 0

Number of students who live on the reservation – 89

Number of students who live off the reservation – 11

Number of Native American students in Title 1 Program – 79

Number of Native American students who participate in the Lunch Program - 83

**The goals of the Language Preservation Program (not an exhaustive list):**

-To continue to preserve, maintain, and revitalize the nselxcin, nxa?axmcin, and nimipu languages.

-To increase the number of fluent speakers and teachers available to teach the next generation of fluent speakers.

-To increase public awareness of the importance of the languages and the consequences associated with language loss.

-To develop effective working relationships with the public school districts on or adjacent to the Colville Indian Reservation in order to successfully implement HB 1495.

-To revise, develop and increase the number of curriculum materials for use in the classroom and to also make such materials available to a wider audience.

-To train tribal linguists in each of the three languages (linguistic training is needed in order for the future language/culture teachers to understand language acquisition and methodology, theories, TPR, etc.).

-To increase the value and significance of the languages and cultures of the Confederated Tribes of the Colville Reservation so we (the Language Preservation Program) no longer have to justify why the work we do is so important to the Colville tribal membership and the Language staff.

### **Objectives of the Language Preservation Program (not an exhaustive list):**

-To increase and continue to offer classes in the three languages to anyone who is interested, passionate, and committed to learning, preserving, revitalizing and teaching the three languages to the next generation of fluent speakers.

-To apply for outside funding (grants) to supplement the Language Preservation Program's current operating budget in order to hire and train more language/culture teachers to teach the next generation of fluent speakers and teachers.

-To increase public awareness of the three languages by having them available in different mediums and in any location tribal members (young or old) may be able to see, speak and/or read the languages (increased recognition will lead to a familiarity of the languages with the hope more tribal and/or community members will want to learn, preserve, revitalize and teach the language of their choice).

-To develop signage in all three languages displayed throughout the Colville Indian Reservation.

-To publish dictionaries, word lists, stories, coloring books, clothing, and other educational or promotional materials in the languages for the public awareness campaign

-To develop curriculum materials for all grade levels for use by the Reservation communities, all local school districts, the tribal school, and so on (in order to implement HB 1495).

### ***Report Criteria***

Positive impact on student learning shall mean recognizing formal and informal nonacademic student learning and growth related to oral traditions, community involvement, leadership, interpersonal relationship skills, teamwork, self confidence, resiliency and strengthened cultural identities:

The development of lesson plans and curriculum materials for all age groups relative to the languages, cultures and history of the Colville Tribes for use in all local school districts, the tribal school, and Reservation wide;

Training highly qualified language/culture teachers for all grade levels;

On going professional development, assessment and evaluation of highly qualified language/culture teachers;

Introducing, speaking or conducting a presentation in one of the languages at cultural or non-Indian events;

Storytelling by Elders – creation stories, animal stories, and so on;

Creating own stories and sharing with others;

Student Councils attend language classes in order to learn the language and to speak it when needed;

Leadership training and Youth Council activities for all students;

Educational presentations to students of all ages;

Participation in day and/or overnight language/culture camps, powwows, cultural and tribal events;

Gathering, preparing and cooking Indian foods for the class or others use, as well as the community;

Preparing family trees for and/or with students to teach them about their families, and their place within the 12 Bands of the Colville Reservation.

Provide students with the opportunity to become responsible citizens:

Depicted in pictures of community gatherings and/or activities such as General Membership meetings, Elder's Dinners, Honoring Graduates Dinner, Powwows, Leadership training or Youth Council activities, and so on.

School activities such as the Sunflower Festival, Native American Day Activities, Graduation ceremonies at all levels, and so on.

Gathering, preparing and cooking food for a community gathering;

Participation in day and/or overnight language/culture camps, pow wows, cultural and tribal events;

Participation in educational presentations at schools for students of all ages;

Speaking at cultural or non-Indian events.

Provide students with the opportunity to contribute to their own economic well-being and to that of their families and communities:

Participation in day or overnight language/culture camps as well as assisting with chores while at camp;

Participation in the TANF Summer Youth Employment & Education Program and cultural events specifically for summer youth workers;

Participation in the Youth Conversation Corps;

Participation in youth leadership or team building activities, workshops and/or conferences.

Provide students with the opportunity to enjoy productive and satisfying lives:

Participation in day and/or overnight language/culture camps, Powwows, cultural activities or events (such as root digging, basket making, weaving, pit cooking, and so on);

Participation in the TANF Summer Youth Employment & Education Program;

Participation in the Youth Conversation Corps;

Participation in youth leadership or team building activities, workshops and/or conferences;

Participation in school activities;

Participation in language/culture classes with the goal of becoming a fluent speaker and teacher;

Promoting continuous improvement of student achievement of the sovereign tribal government's language/culture learning goals:

Recognition of students' accomplishments and progress in his/her participation in language classes, as well as in school;

Recognition of students' accomplishments for their assistance in educational or cultural events and/or activities developed for younger students;

Recognition of the students' ability to practice what they were taught in terms of preparing the pit for cooking traditional foods, starting and tending the fire, and preparing the foods for pit cooking;

Recognition of all students' accomplishments during the Honoring Our Graduates Dinner;

Recognition of students' participation in classes geared towards other cultures and worldviews, which increases their appreciation of everyone's differences;

Assisting other students in their attempt to learn one of the Colville Tribes' languages.

It is the recommendation of the Confederated Tribes of the Colville Reservation to make permanent the First Peoples' Language/Culture Teacher Certification Program.

# Kalispel Tribe of Indians

## **First Peoples' Language Committee Kalispel Tribe of Indians 2006 Language Report**

### **Program Overview:**

The Kalispel Tribe of Indians created its first language curriculum "Beginning Kalispel" in the summer of 2005 and this curriculum was taught the following Fall at Cusick High School and weekly at our evening Adult classes. This curriculum is very well developed and includes vocabulary lists, sample phrases, pictures, and activity worksheets. This curriculum is also supported by a complete audio CD recording of the lessons and a computer software program, all designed to supplement daily classroom instruction. Our current staff is as follows: Francis Cullooyah (Director), JR Bluff (Asst. Director), Sue Finley (Elder/Cultural Specialist), and Wilma Cullooyah (Cultural Specialist). Currently, we are working on year 2 curriculum and supporting the development of new teachers.

### **FPLC Certified Teachers:**

Francis Cullooyah Stanley Bluff, jr. Wilma Cullooyah Louise Bowman Susan Finley (tentative-pending)

### **Curriculum Development:**

A vital part of our language acquisition program is the development of language curriculum. Over the past two years we have taken great strides in curriculum development. To date, we have the following first-year curriculum developed: Beginning Kalispel, TPR curriculum, Early Childhood Curriculum. These first year curriculum will be supplemented by a Kalispel Song Book and a Teachers Guide. All of which are in the Kalispel language and supported by audio CD's.

The second-year curriculum is currently being developed and includes an Intermediate Kalispel Curriculum, a Kalispel Story Book Curriculum, and a second TPR Curriculum. The first of these should be completed sometime this Fall. With this new classroom curriculum, we will also be developing children's materials to be used in our Tribal Childcare Centers. We expect to start teaching the first of the second-year materials this Winter or early Spring.

### **Classroom Instruction:**

#### **1. Adult Evening Classes - Beginning Kalispel Curriculum**

This class meets once a week and has been going since last Fall. Of the 33 total students that attended class at least once, 9 were semi-regular and carried much of the workload. The remaining 24 averaged about 2 classes each. At this time we have postponed class and are going to attempt to restructure the class to better fit into the students daily schedule. We

taught the Beginning Kalispel Adult Curriculum.

## **2. Cusick High School - Beginning Kalispel Curriculum**

The first semester at Cusick High School had us teaching one student. Things went very well in our inaugural High school class and we made it to lesson 15 before the student transferred. The following semester had us with 8 students. We were able to get through 25 lessons and the kids really showed improvement. This class had great impact on the staff and the students. Completing this first year class at Cusick was a big milestone for us. We were able to teach all 45 lessons and can add/subtract things to make it a little better for our next class. JR Bluff was the lead instructor for this class. This class was offered as an elective at Cusick.

This year, Salish 1 (Lan107) is being offered as a second language. We expect to get through all 45 lessons this year and we also plan on adding a few songs to keep the kids hopping. We currently have 10 students registered for class and things look pretty good. JR Bluff will be the lead instructor for the year here at Cusick.

## **3. Teacher Training - Early Childhood Curriculum**

This training was set up in response to a request made by the supervisor at our Tribal Childcare/Afterschool Center. This center cares for approximately 50 children ranging from infants to 6<sup>th</sup> grade. The class was made up of childcare staff and Camas Learning Center staff who, combined, serve somewhere between 50-75 students after school. The class was held during work hours and it was a huge success. The initial training focused on teaching the vocabulary words associated with the Early Childhood Curriculum (ECC). This class took three weeks to cover and was fairly intensive, especially since all of the students were first time speakers. We then held a 2-day follow-up training that focused on the teaching methods detailed in the curriculum. This training was very successful and we hope to use this model for the adult language classes. Both the Childcare/Afterschool center and the Camas Learning Center plan on teaching language daily to their students. There were seven individuals who successfully completed the class and are certified by the Kalispel Tribe's Culture Department to teach this curriculum.

## **4. KSAPP - Early Childhood Curriculum**

Immediately following the teacher training, Wilma Cullooyah and Vickie Bowman began teaching the ECC to the kids who attended this program. With Wilma (FPLC certified) as the lead instructor, they were able to teach an average of 20-30 kids a day for 5 weeks. This summer program focuses on keeping kids of the community drug-free.

This school year we plan on entering the Cusick elementary and teach this curriculum. JR Bluff will be the lead instructor in this but we hope to slowly hand the reins over to the new teachers later in the Fall. This first step will begin with teaching the elementary teachers a couple of lessons and then we be scheduled for 2-3 hours each day.

### **Students Served by FPLC Certified Teachers:**

	Total students	Amount of classes	Ave. students/class	Total hrs/class	Total hours of instruction
Adult Class	33	33	5-6	2.5	82.5
Cusick HS 1 <sup>st</sup> sem.	1	30	1	1	30.0
Cusick HS 2 <sup>nd</sup> sem.	9	52	9	1	52
ECC Teacher Training *	7	15	7	2.5	37.5
ECC Teacher Training (follow-up)	5	3	5	4.0	12.0
KSAPP	25	20	25	1.0	20.0

\* Created 7 Early Childhood Curriculum teachers.

### **Government to Government relationships:**

The Kalispel Tribe and the Cusick School District have always had a strong working relationship. The Cusick School District administration meets every year with the Kalispel Tribal Council to communicate changes within the school district and also to hear any concerns needing addressed regarding our children.

The ease in which our language instructors were able to teach at Cusick cannot be overstated. Cusick HS plays a very active role in the education of our children. They value our Tribal culture and embrace it as a vital part of the community.

### **Increase sense of Culture/Identity:**

The Kalispel language is slowly becoming more active in our daily life. A couple of years ago, you seldom heard the language being spoken. Today, you hear it in the work place, the classroom, the hallways, and everywhere we gather. The mission of the Kalispel Tribe's language efforts is to create speakers/teachers. Our curriculum is developed with this in mind.

We are currently on the first step to language acquisition. We have a long road to travel but we will make it. After this year, we hope to be teaching in all grades at Cusick school district and have around 10-15 certified teachers. Many of these teachers may never enter the classroom but they will be teaching at home to their family. With this, our mission will be well on its way to succeed.

Lower Elwha Klallam Tribe  
Jamestown S'Klallam Tribe  
Port Gamble S'Klallam

**2005 – 2006 Report**  
**First Peoples' Language/Culture**  
**Teacher Certification Pilot Program**  
**“End-of-Program Analysis”**

**From:** Lower Elwha Klallam Tribe, Port Gamble S'Klallam, Elwha Klallam, and Port Angeles School District

**1. Number of students served.**

*Klallam Language year 1: 25 students enrolled.*

*Klallam Language year 2: 3 students enrolled.*

*Klallam Language year 3: 3 students enrolled.*

*Klallam Language class through Northwest Indian College: 5 students enrolled.*

**TOTAL Number of students served: 36**

**2. Number of First People's Language/Culture candidates/teachers**  
**In program and projected future enrollment/program growth.**

*Presently there are 7 Klallam Language teachers who are tribally certified with 2 (of those 6) also state certified.*

*Jamie R. Valadez, Elwha Klallam, Tribal and State certification.*

*Elaine Grinnell, Jamestown S'Klallam, Tribal and State certification.*

*Wendy Sampson, Elwha Klallam, Tribal certification*

*Georgianne Charles, Elwha Klallam, Tribal certification*

*Marie Hebert, Port Gamble S'Klallam, Tribal certification.*

*Karron McGrady, Port Gamble S'Klallam, Tribal certification*

*Laura Price, Port Gamble S'Klallam, Tribal certification.*

*Adult Inter-Tribal classes are held fall, winter and spring quarter through Northwest Indian College. Students taking the class are either working towards tribal certification or they are high school students taking it to meet their world language requirement.*

*The goal of each of these teachers is to become state certified and start working in the public schools providing cultural outreach and teaching the Klallam Language.*

***3. Description of process by which each Tribe prepares/verifies individuals are proficient in Tribal language/are eligible for the First People's Language/Culture Certificate and who is involved in this process.***

***Who does the certifying?***

*The people who speak the language, the Linguist who has worked with the language, and once someone is certified, they become members of the board.*

*Beatrice Charles, Elder*

*Adeline Smith, Elder*

*Walt Bennett, Elder*

*Dr. Timothy Montler, Linguist*

*This tribal certification developed a set of competencies for potential Klallam Language teachers to successfully achieve before becoming tribally certified to teach the Klallam Language and Culture. Candidates must demonstrate mastery of each competency.*

***Competencies:***

- 1. Master the Klallam History and Culture*
- 2. Master the Klallam sounds (hear and say)*
- 3. Master an advanced set of Klallam vocabulary.*
- 4. Master the 50 Klallam Grammar lessons.*
- 5. Master telling a story or speech in the Klallam Language.*
- 6. Master having a basic conversation in the Klallam Language.*
- 7. Master the ability to write and read using the Klallam writing system.*
- 8. A copy of a college transcript with completion of a course in classroom management.*

***Demonstration of Competencies:***

- 1. Candidate must tell a story or give a speech in Klallam to the certification board.*
- 2. Candidate must carry on a conversation in Klallam with the certification board.*
- 3. Candidate must create a unit to demonstrate:*



- a. Curriculum development
- b. Sounds
- c. Vocabulary
- d. Grammar
- e. Reading
- f. Writing

4. Candidate will be observed during a three-month teacher in-service implementing the unit candidate developed. The certification board will give you feedback and assess your teaching style.
5. The certification board will certify at a primary level (K-8) and a secondary level (9-12).
6. Candidate must read and participate in a discussion group the following books: *Twana Narratives*, *Shadows of My ancestors*, and *Tribes of the Olympic Peninsula*. Candidate must demonstrate cultural knowledge by teaching a lesson in *Klallam History and Culture*.
7. Candidate must attend the following required courses:
  - a. Reach diversity training
  - b. Culture of poverty training
  - c. Curriculum development training
  - d. Classroom management training
9. Candidate must attend the adult Klallam Language class taught by the Elders on the certification board for 2 years or 6 quarters. Candidate must also participate in immersion opportunities that take place 3 weeks/per year with Linguist, Tim Montler. During these classes candidates will learn to master Klallam sounds, grammar, literacy, spelling, conversation, and be able to read the *Klallam Flood Story* in the language.

#### **4. Positive Impact on student learning:**

*How do you measure positive impact on student learning? Well, my first inclination is to share with you my observations that I see. Each day I have class, I see students using the language as they greet each other or as they leave. I have seen students use their language in other classroom presentations, such as giving a speech or for geography, making a map with Klallam village sites or sharing a song. Students are proud of themselves, of who they are as Native Americans. Students feel a sense of pride to be able to share their language and heritage on the High School campus with other students and in other classes. I also believe that being able to take Klallam Language at the High School is an incentive to stay in school. There's a sense of belonging and connectedness that develops. Students feel supported and engaged on the school campus, no longer invisible or not important. I feel that this*

*helps students self esteem, they become involved more in sports or other school related activities. Each lesson I teach not only teaches about the Klallam Grammar, but also compares with the English grammar. So students are getting a review in their English as well as learning Klallam. This helps them indirectly with their other classes. I also feel that it is important for students to see a Native American teacher, teaching about their language, culture, history and heritage. Being a positive role model for those students to feel comfortable living in two cultures successfully is an important contribution to student positive impact.*

***5. The relationship between the Lower Elwha Klallam Tribe and the Port Angeles School District:***

*In 1998 the Port Angeles School District signed an Interlocal agreement with the Lower Elwha Klallam Tribe to start teaching the Klallam language at Port Angeles High School. The first year Klallam Language was taught at the high school was in 1999. It has been 8 years. Each year the Interlocal agreement is revisited for any addendums or revisions. This agreement has guided our working relationship. The Superintendent, administration, school board members and other teachers have been very supportive of this program as it has grown over the last 8 years.*

*Submitted by*

*Jamie R. Valadez  
Klallam Language Grant Manager/Teacher  
Elwha Klallam Tribe  
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# Makah Tribe

## **First Peoples' Language & Culture 2005-06**

### **Makah Language Program Report**

Maria Parker Pascua, Language Specialist – Makah Language Program/FPLC Teacher – Neah Bay High School, 10/31/06

**(Note: The Makah language alphabet and symbol characters will not display properly on computers not installed with the font our program uses; consequently, viewers will see other symbols that do not accurately reflect the Makah Alphabet).**

### **Introduction**

The First Peoples' Language & Culture (FPLC) Committee facilitated and developed a way to certify the language and cultural knowledge of Tribal language teacher candidates through government-to-government agreements with the Washington State Tribes and the Washington State Office of the Superintendent of Public Instruction. Each Tribe set their own criteria specific to their language. Standards were set by each Tribe based on their unique language situations and resources such as the number of speakers, fluency levels, as well as other material resources – audio, video, linguistic data, etc.

The Makah standards for certifying Makah Language Teachers are fully described later in this document. Our standards are based on **Makah Cultural Competencies, Language Acquisition Research, and Successful Language Teaching Methodologies**.

The certification of FPLC Makah teachers provides a way to teach culturally relevant curriculum encompassing the language and culture of the Makah Tribe. The curriculum is taught in the Neah Bay School, Cape Flattery School District #401 as well as the Makah Tribe's Head Start Program. Our FPLC teachers educate Makah children, other Natives, and non-Natives who participate in our classes. The Native population in the Neah Bay School is at **92.3%**. Though located within the boundaries of the Makah Indian Reservation, the Neah Bay School is a Public School; our language classes are open to all students, not just Makah.

Based on data from our School Improvement Program, one of the key indicators for successful schools is a high level of community involvement. Makah language teachers participate in school, community, and Tribal activities and are role models for the Neah Bay language students adding a positive link to Makah identity. Our program helps the school become more of a reflection of the community it serves.

Teaching Makah in the school especially affords our Makah students and opportunity to learn their ancestral language. Makah is the language our young people would have grown up naturally speaking if our history had been different. Before European contact, it was common for most Makahs to know

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more than one language; in time, English would have naturally been acquired rather than through forceful and abusive methods employed during the Indian Boarding School era. The early government efforts to strip ancestral languages away from Native people were brutal and wrong: teaching Makah as a First Peoples Language in the present school systems means our Native students can redeem a major part of what would have rightfully been theirs – a mother tongue or first language they were denied; the language in which our culture thrived and Makahs used to think, dream, communicate, pray, sing and express all the intricate facets of our culture.

As with learning any second language, learning Makah helps reinforce all language arts skills for our students: listening, speaking, reading and writing - these skills are reinforced through learning Makah as a second language.

Also, our program enables students to have exposure to, and learn a Tribal language classified as a language ‘isolate’: ‘Makah’ is the only Wakashan language spoken not only in Washington State, but the entire United States – truly a unique situation. The chance to participate in a preservation and revitalization effort of a rare and endangered language is an exceptional element for all of our language students. It is an effort to change history for the future of the Makah language and to promote the care of, and continuation of our language and culture for future generations. These efforts are far reaching, not only for Makah, but also in the global perspective of world and/or endangered languages, and the world knowledge gained through these languages.

**Description and Analysis**

**Students**

The following numbers show the amount of children served by our FPLC teachers:

Preschool	45
K-1	60
2 <sup>nd</sup> -6 <sup>th</sup>	108
<u>High School</u>	<u>21</u>
<b>Total</b>	<b>234 students</b>

The numbers above reflect **all** of the students with whom our program works. It is a fact that children acquire language more rapidly between the ages of birth to six years old; the ages between seven and 12 being the second best age group for acquiring a second language; after age 12, language acquisition then becomes more challenging. Even though the norm in America for offering second languages tends to be at the high school level, we know research recommends the younger the better for optimal language acquisition. Therefore, we are showing in this report, our language efforts with school age children, as well as our efforts at the preschool level. Teaching in early childhood builds a language foundation that positively affects our young students; when they enter kindergarten, their Makah language level and readiness will already have a framework.

**Students Served by FPLC Teachers and Trainees and lesson delivery**

Preschool	45	2x a week
K/1	60	3x a week
2 <sup>nd</sup> grade	24	once a week approx.
3 <sup>rd</sup> grade	24	once a week approx.
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4 <sup>th</sup> grade	25	once a week approx.
5 <sup>th</sup> grade	10	once a week approx.
5 <sup>th</sup> /6 <sup>th</sup>	25	once a wee approx.
Makah I (High School)	6	5x a week
Basket Weaving (High School)	8	5x a week
Cultural Arts (High School)	7	5x a week

**Total 234 Students**

### Community Language Class

Makah Community Classes were offered at the Makah Cultural & Research Center (MCRC). **Five school age students** attended this evening class program. There were four sessions offered per quarter. These numbers are not included in the above statistics, but are important to mention in terms of community outreach.

Our Community Language Classes help us reach all ages in our community. Although the FPLC teaching process helps us with school age children, our language scenarios are much more complex. There are language gaps in terms of age groups within our Tribe and the amount of language knowledge and ability in which various people can function in the language. Offering multi-age and ability level classes has helped us remedy this specific situation. The classes are topic based. We begin the classes with an open session using TPR and we also include traditional songs. We then break up into age and ability level groups to practice further vocabulary and grammar, and then come back together in another open session for snacks and a Traditional Story.

Some examples of the topics we have covered are ‘Table Talk’, ‘Everyday Activities’, and ‘Canoes’.

### School Age Students

Although this report technically would cover ‘public school’ children, based on language acquisition research, our outreach to preschool age and community is crucial to the health of our language and therefore displayed above. For reporting purposes, our **school age stats** are listed below:

K-1	60
2 <sup>nd</sup> -6 <sup>th</sup>	108
High School	21
<b>Total</b>	<b>189 students</b>

During the 2005-06 academic year, Neah Bay School enrollment was at **325**. Our FPLC teachers served **58%** of our school population.

### K/1<sup>st</sup> Grade Classes

The Makah Language Program (MLP) is presently funded by an Administration for Native Americans (ANA) grant; our current project is titled ‘q^Iq^IdiDDaq For All Ages’.

The objectives of this grant are listed below:

1. Train two language teachers to meet Makah Language Teacher Criteria.
2. a. Develop a Makah Curriculum Guide for K/1<sup>st</sup> grade levels  
b. Develop Total Physical Response (TPR) Units for K/1<sup>st</sup> grade levels.  
c. Develop a Makah Language Scope and Sequence Chart for sequentially building students' language and cultural knowledge and abilities.
3. Host three - four week, multi-age and ability Community Language Classes during the academic year.

K/1 Curriculum and TPR draft lessons were made this year and will be edited and finalized by the end of our next grant year. The Curriculum will be reviewed by Makah Elders prior to finalization.

Our curriculum units include topics using traditional stories, vocabulary, alphabet, phonics, conversation practice and worksheet reinforcement. TPR lessons coincide with the topical units. Students are also quizzed on a sequential basis for mastery.

Our Scope & Sequence Chart is in progress; we have a draft form segmenting Makah word and sentence development, but it still needs further language descriptions. We also plan to turn our focus to themes for topical unit development.

Progress was made on each of the aforementioned objectives; our ANA grant is a two year grant, consequently, some of the components involved in meeting the objective are still in process.

#### **Cultural Classes – Johnson O'Malley (JOM) funding through the Makah Tribe**

JOM Culture Coordinator Cora Buttram has worked with 24 - 2<sup>nd</sup> grade students on the following topics: weather greetings, plants, and types of beaches. She also worked with both third grade classes on weather greetings and plants serving 24 students. Cora worked with our two fourth grade classes, especially emphasizing language arts skills and WASL testing, but using six Traditional Makah Stories. The 5<sup>th</sup> grade covered 10 phrases from the Makah 100 Phrases booklet, expressions, greetings, and weather; she worked with 10 - 5<sup>th</sup> grade students in that class. The other class is a 5<sup>th</sup> / 6<sup>th</sup> split which she combined with the regular 6<sup>th</sup> grade class teaching traditional song and dance to 25 of these students.

Cora displayed two bulletin boards in the elementary: a Makah Reservation Map, and an Introduction to an Article in the Makah Treaty.

**Listed below are two specific reports, one regarding high school classes and the other a language teaching methodology:**

#### **2005-06 Makah I Language Classes**

##### **Neah Bay High School**

##### **Maria Parker Pascua – Language Specialist**

The Makah I High School Language Classes covered **19 chapters** this year. Chapters include the following components: traditional and contemporary topics, vocabulary and phrases, grammar charts, conversation practice, chapter exercises, quizzes, mid-term and final tests.

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Classes were taught in Makah I, a period a day for 180 school days. Class periods in the Neah Bay High School are 55 minutes long.

Class design includes the following components: Entry Task, (TPR) for vocabulary introduction, Chapter Exercises reinforcing vocabulary/grammar/conversation practice, Traditional Music/Song/Dance Practice, Listening Center, Makah Word Processing practice, Traditional Stories, Games, Language/History/Culture related lessons and media, as well as Project work.

Evaluation is continual; students have weekly chapter quizzes and quarterly mid-term and final tests to monitor individual learning.

Makah I is an elective class. Overall class size since 1993 has averaged approximately 10 students per year equaling approximately **10%** of the Neah Bay Student Body. This year, there were six students in the Makah I class: one male and five females. All of the students were Makah Tribal members. There were two 10<sup>th</sup> graders and four 11<sup>th</sup> graders in the class. One of the students in the class had some learning disabilities and her progress was reported on a weekly basis to the Resource Room Specialist.

ANA Teacher Trainee Adriene Bowechop also attended the Makah I class for the purpose of acquiring further language skills and to observe Makah language taught at the high school level.

Listed below are quiz and test results demonstrated by the Makah I high school class; there are four to six quizzes per quarter – the percentages show the class average for each quarter:

	<u>Quarter 1</u>	<u>Quarter 2</u>	<u>Quarter 3</u>	<u>Quarter 4</u>
Quiz	88%	87%	87%	90%
Midterm	82%		90%	
Semester Final		87%		86%

Makah I students passed their weekly quizzes with an average of **88%** accuracy, and their quarterly midterms and finals with an average of **86%** accuracy. One of the students had some learning disabilities but was able to successfully score in the above average range on quizzes/midterm and finals.

All students passed the class with a **[B] average or higher** and plan to take Makah II next year.

A highlight of the year was participating in cross-peer helping with an elementary class for an end of the year cultural performance. The Makah I class assisted the Neah Bay Elementary 6<sup>th</sup> grade classes by singing Tribal songs and demonstrating Makah groups dances and traditional games. Besides the end of the year performance for the Neah Bay Elementary students, The Makah I class and the 6<sup>th</sup> grade classes also went on a field trip to Dry Creek Elementary in Port Angeles, WA. This elementary has approximately **20%** Native enrollment. The Tribe within that school district invited our group to participate in their Native American Day festivities. The Makah I and 6<sup>th</sup> grade classes conducted small group sessions with the Dry Creek students which included storytelling, traditional game instruction and coordination, and a song and dance performance for the full group assembly.

**Total Physical Response (TPR) Lessons**  
**2005- 2006 Grade 1**  
**Adriene Bowechop – FPLC Teacher**

“The **TPR** (Total Physical Response) approach is a right brain method of learning a second language because the language is taught mainly through actions. Through this physical involvement we are, in a way, circumventing the interventions of the left brain. Furthermore, by avoiding lengthy explanations about the target language, we gain **two advantages**. **First**, we eliminate translation into the student’s native language and **secondly**, we short-circuit interference of the dominate brain. The result is to make acquisition of the target language less painful and more accessible.” (Instructor’s Notebook: How to Apply TPR For Best Results by Ramiro Garcia, p. I-2).

The TPR method of teaching is achieved through a right-brain activity called **internalization**, a long-term memory that one can retrieve and manipulate (Garcia, I-17) Memory (left-brain activity), however, is only able to retrieve a copy of the input on cue and is achieved through repetition.

TPR Lessons were conducted predominantly in the two first grade classrooms. Out of thirty students, there were **28 Makah** and **2 Non-Makah** or **93% Makah** to **7% Non-Makah** students.

In **January 2006**, TPR lessons began with an average of **two lessons weekly**. The first lesson, assuming the students knew nothing, consisted of two commands: Stand up and Sit down. Thereafter, all commands were reviewed and one command was added per week.

**General commands** such as: **RakiSSGaJ** (Stand up!) or, more specifically, **RakiSSGaJiDkE** (Stand up, everyone!); **Tiq^AsGaJ** (Sit down!) or **Tiq^AsaJiDkE** (Sit down, everyone!). Other commands included: Walk; Stop; Sing; Laugh; Cry; Jump; Go to sleep; and Wake up.

In **March**, the students began **increasingly complex commands**, such as pointing to various body parts: **KupSGaJiDkE DuGuLtabasic** (Point to your nose). Or **suk^iJ JapAyawiq** (Get the scissors); **huGiyap** (Put it back); **hIdIGis RisaLiq** (Give me the paper); **FatSGaJiDkE hitakLabasic** (Write your name) and **JuLSGaJiDkE Tiq^aCisic** (Touch your chair); **baRSGaJiDkE JaJAXCubasic** (Tie your shoes); **GucaDiJiDkE buSuGasubiq.** (Go to the door). **JapSGaJiDkE DapeGIGiq** (Cut out a heart).

It was at this point that **prepositions were added** to assist the students’ internalization of more complex sentence structures. They were now given such commands as: **GucAyAG FatAyawiq GuDiqs hAX^Iduksiq.** (Put the crayon in the box.). Also added; Put the box on the paper; Put the paper under the desk; Hide the scissors under your chair.

The students gradually increased their understanding over the weeks. The teacher would teach by modeling new commands, but would use no English, thereby supporting the opening quote: “...by avoiding lengthy explanations about the target language, we gain **two advantages**. **First**, we eliminate translation into the student’s native language and **secondly**, we short-circuit interference of the dominate brain.”



The students were not expected to say the commands, they simply responded appropriately because they understood the instruction. This made their “acquisition of the target language less painful and more accessible.” (Garcia, I-2).

The results were astounding! Out of about **15-18 general commands** and up to **50 derivatives** of those command types, **all students understood most commands** and at least **80% understood every command!** These results were accomplished in 18 weeks!

During the last three weeks of class, the students were now being asked questions about a particular command. For example, “**wAsaqAL hAX^Iduksiq?**” (Where is the box?) At least two students in each class (4/30 or 13%) were able to respond: “**hitApuL FataCisiq.**” (Under the desk.)

This is where the students began “**brain-switching**”, meaning a shift from one side of the brain to the other and back again (Garcia, I-22). Though TPR plays to the right brain by internalizing the language through physical response, when a student begins to respond verbally, they are then switching to left-brain processing. The goal is to switch back and forth (physical response vs. verbal response) to develop the language on both sides of the brain.

Thirty students, predominately Makah, have internalized up to fifty commands and have begun to respond verbally – all in about twenty-one weeks or forty-two lessons.

The goal as they enter the second grade is to retrieve and manipulate what was learned in first grade as well as progressive comprehension of their native tongue. This will be achieved through more complicated TPR commands. When they show some readiness, they will enter into **role reversal**, where they *give* commands to the teacher and other students. Finally, through a variety of other activities, they will begin to read and write the Makah Language at an introductory level.

### **FPLC Teachers**

We have **five Makah FPLC teachers** presently working with our students:

Yvonne Wilkie – Program Manager. Yvonne received her FPLC certification November 11<sup>th</sup>, 2004. Yvonne has over 20 years of preschool experience having taught standard preschool classes in both Neah Bay and in Puyallup. Later, Yvonne began working in the MLP and became one of our language instructors for our Tribal Head Start Program. Yvonne worked as a language apprentice in our mentor/apprentice program and is a mentor teacher to two of our recently certified language teacher. Yvonne worked primarily in K-1 this year with curriculum development and teaching.

Cora Buttram – Johnson O’Malley (JOM) Culture Coordinator. Cora received her FPLC certification on July 28<sup>th</sup>, 2004. Cora has training in Museums and Exhibit Design from University of Washington, training in Early Childhood and previously worked at the Makah Tribe’s Head Start Program. Cora has worked in the MLP as a language researcher/team teacher/ a language apprentice and is now working for the Makah Tribe’s Education Department as the JOM Culture Coordinator working with K-6 students.

Maria Parker Pascua – Language Specialist. Maria received her FPLC certification February 9, 2004. Maria has worked with the MLP since 1978 in various capacities: researcher, team teacher, curriculum

consultant, language apprentice, language teacher and presently as 'Language Specialist'. Maria completed her K-8 Teachers Certification through the Evergreen State College in collaboration with the University of Puget Sound; and taught for three years as an elementary homeroom teacher. Maria presently teaches Makah I & II, Basket Weaving and Cultural Arts at the Neah Bay High School.

Adriene Bowechop – Language Teacher. Adriene received her FPLC certification this Fall. Adriene has a BA in Business from the University of Phoenix. She worked as an account at Makah Forestry Enterprise. Adriene has worked with children in a variety of capacities from Sunday School teaching to substitute teaching in our elementary. Adriene participated in our Adult language classes. She has studied and applied TPR methodology to the lessons she has created for her students. She mentored under Yvonne in K/1 last year and attended Maria's high school classes to increase her grammar abilities. She is now teaching 2<sup>nd</sup> grade language classes independently.

Crystal Thompson – Language Teacher. Crystal received her FPLC certification this Fall. Crystal took Makah I & II in high school and was one of the top students. She attended one year at Camosun College in Victoria, B.C., Canada and two quarters of online classes at Peninsula College; she is working toward her AA degree in Early Childhood Education. Crystal has worked with Yvonne teaching head start language classes. She has worked with the Makah Tribe's Summer Culture Program for over five years working with large groups of multi-age children. Crystal taught head start language classes independently this past year and will continue with head start as well as kindergarten students this year.

#### Makah Language Program Goals

1. to preserve the Makah Language
2. to restore the Makah Language to spoken fluency
3. to educate our children and people as scholars able to compete anywhere in today's world, and yet maintain their Tribal Heritage

Given our MLP goals, we project the need to **certify at least two more language teachers**. We have two of every grade level in the elementary, and not enough teachers to adequately cover all of those grade levels. We also need another language teacher at the Middle School level. It is our hope to continue building strong ties with our school district and of course the Makah Tribe in terms of increasing and funding our FPLC teacher positions.

#### Process for Makah Teacher Certification

We offer two types of Makah Language Teacher Certificates: the grade levels are linked to age divisions based on how children acquire language, not on the standard public school K-8 and secondary teaching certification divisions. Our certificates are for teaching the following student divisions: (1.) Preschool through 6<sup>th</sup> grade, and (2.) 7<sup>th</sup>-12 grades. The main difference in the two certificates lies within in the Makah grammar competencies and lesson delivery abilities, more being required for those holding a 7<sup>th</sup>-12<sup>th</sup> certificate.

Makah Teacher candidates must provide basic identification, address information, and Tribal Enrollment Number. Candidates must provide dates of completion for each criterion in regards to Makah literacy, grammar, lesson delivery, cultural competencies, classroom competencies, educational policies and procedures, and commitment to the Makah Language Program goals.

A copy of an application is listed below and the additional requirements for the 7<sup>th</sup> –12<sup>th</sup> certificate follow:

## MAKAH LANGUAGE TEACHER APPLICATION FORMS

### Makah Language Program Preschool through 6<sup>th</sup> Grade Language Teacher Certificate Form

Name \_\_\_\_\_  
(first) (middle) (last)

Address \_\_\_\_\_

Telephone Number \_\_\_\_\_/\_\_\_\_\_  
(Home) (Work)

Tribal Enrollment Number \_\_\_\_\_

The candidate has completed competencies in the following required areas for Makah language instruction:

#### CRITERIA

#### DATE

#### Literacy

1. Makah reading, writing and oral lesson delivery.

#### Grammar Skills for Instructional Makah

2. Content Questions

3. Yes/no Questions

4. Imperative Forms

5. Basic Sentence Forms

#### Lesson Delivery

6. Mastery of target lesson vocabulary and phrases

7. Use of as much Makah as individually possible for each candidate's respective fluency level.

#### Makah Cultural Competencies

8. Able to provides accurate and age appropriate information from historical resources.

9. Able to convey age appropriate oral traditions and cultural values.

10. Models appropriate cultural conduct and behaviors

#### Classroom Competencies

11. Able to apply language acquisition knowledge and teaching methodologies for target age groups.

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12. Able to effectively use classroom management techniques \_\_\_\_\_
13. Able to apply language arts skills in connection with any language in order to maximize students' cumulative language skills which include the following areas: listening, comprehension, communication, sound articulation, speaking, memorization, generative grammar development, reading, spelling, and writing. \_\_\_\_\_

### **Local Education Agency's (LEA) Policies and Procedures**

14. Adherence and implementation of the LEA's policies and procedures in the various levels of classroom /student/parent/ and administrative interactions. \_\_\_\_\_

### **Makah Language Program Goals**

15. Promotes the Makah Language as the official language of the Makah Tribe. \_\_\_\_\_
16. Knows and implements the MLP goals of 1) preserving the Makah Language, 2) restoring the Makah language to spoken fluency, and 3) educating our children and people as scholars able to compete anywhere in today's world, and yet maintain their Tribal heritage. \_\_\_\_\_

*All language teachers will submit a yearly summary of language and cultural enhancements contributing to their respective levels of language fluency and cultural awareness. Individual assessment and language goals shall be updated yearly as each teacher progresses in Makah Language acquisition, communication and cultural knowledge to be kept in their files at the MLP office.*

\_\_\_\_\_  
Applicant

\_\_\_\_\_  
Date

\_\_\_\_\_  
Makah Language Program Official

\_\_\_\_\_  
Date

\_\_\_\_\_  
Makah Tribal Council Representative

\_\_\_\_\_  
Date

**The 7<sup>th</sup>-12<sup>th</sup> application is the same as the preschool-6<sup>th</sup> grade except the additional Grammar and Lesson Delivery criteria listed below (numbers correspond with the layout from the original forms):**

**7<sup>th</sup>-12<sup>th</sup> Grade Language Teacher Certificate Form (only the extracted differences from the form)**

### **Grammar Competency in Makah**

2. Word Classifications \_\_\_\_\_
3. Tenses \_\_\_\_\_
4. Possession \_\_\_\_\_
5. Expressions \_\_\_\_\_
6. Story Form \_\_\_\_\_

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7. Types of Clauses \_\_\_\_\_
8. Ability to generate sentences using the Pronoun Set 1 and 2 charts \_\_\_\_\_

### **Lesson Delivery**

10. Use of as much Makah as individually possible for each candidate's respective fluency level and to enhance lesson with TPR and immersion and natural conversation. \_\_\_\_\_
11. Training in Cooperative Learning for project oriented lessons. \_\_\_\_\_

### **Makah Certification Process**

The Makah teacher candidate certification process is as follows:

- Makah Language Teacher Candidate begins the process of meeting the criteria on the application form with assistance from Makah Language Program personnel.
- Books, classes, workshop trainings, courses are recommended to help the candidate meet lesson delivery and classroom competencies.
- If Makah cultural competencies are lacking, candidates can access Makah language files, historical documents, books, archival materials and discussions with knowledgeable people in Makah culture to meet competencies.
- Candidate must be able to access and familiarize themselves with employee and student handbooks pertinent to the students with whom they intend to teach.
- Candidate must demonstrate mastery of language related criteria through various tests and assessment of language fluency levels administered by the Language Specialist.
- A MLP official (e.g., specialist or program manager) signs the application form based on candidate's completion of criteria.
- A Makah Tribal Council Representative signs the form based on recommendation from the MLP and MCRC Executive Director.
- Upon completion of the application, a Makah Tribal Language Certificate is issued to the candidate by the MCRC with signatures from the MCRC Executive Director and a Makah Tribal Council Representative.
- The candidate must then fill out the necessary forms required for a FPLC certificate by completing a background check and a class in Child Abuse and a copy of the Makah Tribal Language Certificate issued by the Tribe.
- Makah Language Teachers will be required to submit a yearly summary of language and cultural enhancements contributing to their respective levels of language fluency and cultural awareness. Individual assessment and language goals will be updated yearly as each teacher progresses in Makah language acquisition, communication and cultural knowledge. Records will be on file at the Makah Cultural & Research Center, Makah Language Department, P.O. Box 160, Neah Bay, WA 98357.

### **Appraisal of government-to-government relationships**

Tribal Level – the MLP activities are monitored by the MCRC Director who attends Makah Tribal department meetings. We have a councilperson and alternate delegated specifically to the MCRC, with whom we are in communication for special events and reporting. The Makah Tribe's Education Director and Higher Education staff also are aware of many of our program activities.

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Local level – Our program works closely with the Neah Bay School, both in program goals, and grant application processes. Both elementary and high school principals have written letters of support for the MLP in past and current grant applications.

Currently, the Cape Flattery School District employs one FPLC teacher at half time, the Makah Tribe employs another FPLC teacher contracted for the academic year, and the MCRC employs three and a half FPLC teacher positions. The MCRC is the organization from which the MLP operates; the three and a half FPLC teacher positions in the MLP are funded by an ANA grant; this grant is funded only through September 2007.

We have three Makahs representatives on the Cape Flattery School District Board. We also have had various tribal members who served on committees such as the School Improvement Committee.

Classroom space and scheduling time in the school has sometimes been difficult. We constantly work on our relationship with our school. Our language teachers have attended various district in-services as well as summer workshops, and in that way, there has been good collaboration. There was one change made a couple of years ago with linking the high school language curriculum with the Essential Academic Learning Requirements (EALRs). The language teacher linked lesson plans with learning goals based on the Standards for Foreign Language Learning, the high school principal wanted the teacher to link lesson plans to Washington State Communication EALRs; this change was accommodated and the high school lessons now link to Communication EALRs.

Regarding state level relationships, our program has tried to send MLP representation to the FPLC, State Board of Education, Professional Education Standards Board meetings applicable to our program. Neah Bay is remote and we do not have an extensive travel budget, nor do we have many substitute teachers available at our school. In the event we are unable to attend some of these meetings, we keep in communication by email.

### **Recommendation to make permanent the Washington State First People's Language and Culture Teacher Certification**

We want to see the FPLC certificate become a permanent certificate in Washington State with our government-to-government agreements recognized and honored. We see ourselves in a process of implementing the Native American Language Act at the Washington State level, as well as implementing our own Tribal Resolutions for the preservation and revitalization of the Makah Language-- the official language of our Tribe.

As time goes on, we hope to train more language teachers to effectively provide classes for all of the students in the Neah Bay School. We hope to build and maintain networking relationships and support for our FPLC teachers, culturally, holistically, financially, and professionally.

Evidence of positive impact on students can be seen in the **power point attachments** accompanying this report. As mentioned at the beginning of this document, the Makah language characters will not display accurately; although the font may not appear as it should, the pictures in the presentations convey much of the feeling we want to express to viewers. These presentations were given at previous reporting meetings for FPLC (Seattle, Spokane and Ellensburg) by a Makah Language Program

representative. Questions regarding any of the materials presented can be directed to the Makah Language Program at (360)-645-2711 or email questions to [mcrcmaria@centurytel.net](mailto:mcrcmaria@centurytel.net).

## Nooksack Indian Tribe

**Date:** December 5, 2006

**To:** **FPLC & PESB**

**From:** George Adams,  
Nooksack Indian Tribe Language and Culture Specialist

**Re:** FPLC “End of Program Analysis”

**Cc:** File

There are no new language teachers for the Nooksack Indian Tribe to report.

### **Problems:**

We’ve had some participation with local school officials that were in attendance at the Tribal Leaders Congress meetings. However, no forums were created between the tribe and the local school districts to design, develop and implement HB 1495 – Nooksack History Culture Curriculum. The local school districts thought that the tribe was going to furnish monies to create this curriculum. Unfortunately the lack of communication between the State, Tribe and Local school districts makes it harder for this proposed program to exist.

Local school districts are using the WASL as leverage to justify tutoring and after school programs. The tribe is considering separating from the public school system and running their own tribal schools so their students can get tribal certification in any discipline to be gainfully employed and self-sufficient.

Nooksack was not re-funded from federal sources to keep the language program running.

### **Achievements:**

- Sulwhanon Housing Development and 25 Rehabilitated Homes
- Northwood Casino
- North American Indigenous Games
- Nooksack Place Names by the Nooksack Indian Tribe
- Genesis Pow Wow
- Construction of the Sqwehalich Salt Water Canoe
- Canoe Journey Hosting in Birch Bay
- Canoe Journey to Muckleshoot “Past, Present, Pulling Together for our Future”
- The Spirit of Slahal Tournament
- 8<sup>th</sup> Annual Nooksack Days
- Casino Expansion in Deming

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Repatriation of the Tixwelatsa Stone from the Burke Museum  
Creation of Cultural Resources Department

Spokane Tribe of Indians



2005-2006

First Peoples'  
Language/Culture  
Teacher Certification

Final Report

Spokane Tribe  
of  
Indians

## Introduction

I welcome you to a glimpse of our Tribal Language and Culture through our eyes. I choose to tell our story through photos because I believe that pictures tell more than the written word ever could.

The photos reveal, in rich detail, the culture's positive impact on student learning for Wellpinit students. One photo shows Tribal Elders seated in the root digging fields enjoying each others' company as they oversee the children digging. You will see where the Tribal Elders are our honored and respected teachers. Another photo shows a precious moment where a fourth grade student is teaching a Head Start child about the camas root as the little one looks with great intrigue. These photos illustrate the multi-generational teachings of our people. The photo of Ortencia Ford teaching the language to elementary students demonstrates the degree of authentic and enthusiastic engagement of the students while learning the language. The language touches children in ways that academic courses can't. In many of the lessons taught to the students we teach through the language and culture and not about it. Most language and culture lessons are taught through multiple modalities which take into consideration a Native child's whole body learning that is so characteristic of the culture.

The most important message I put forward to our beginning student teachers, is to teach the language and culture to the children in a kind and gentle manner. Supportive relationships are paramount to the success of Indian students.

lemlmtS pec ya/

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## *\*(L/CLG)*

- 1) Demonstrate Mastery of Cultural Protocol/cultural behavior*
- 2) Understand and appreciate the Spokane Tribal Language as spoken by our Tribal elders'*
- 3) Demonstrate and internalize cultural ways of being, respect elders, other tribal people, respect of self*
- 4) Help and assist Tribal and community members*
- 5) Be a good relative*
- 6) Respect and honor other cultures/people*

Program Evaluation School Year	2005-2006 Final Report
Sovereign Tribal Government	Spokane Tribe of Indians Wellpinit, Washington
Language/Culture	Spokane-Salish
<b>Name(s) of FPLC Teacher Certificate Holders</b>	Ortencia Ford                      Merle Andrew Dionne Abrahamson
<b>PROGRAM DEMOGRAPHICS</b>	
Number of Native American students	250
Grade level(s)	Tribal Head Start, K-5 <sup>th</sup> Grade Head Start, High School & Spokane Tribal College
Previous language experiences of the students <ul style="list-style-type: none"> <li>• No experience (# of students)</li> <li>• Little (# of students – can read and/or speak a few words)</li> <li>• Moderate (# of students – can read and/or speak the language, not fluent)</li> <li>• Fluent (# of students)</li> </ul>	<ul style="list-style-type: none"> <li>• # <u>70</u></li> <li>• # <u>180</u></li> <li>• # _____</li> <li>• # _____</li> </ul>
Total weekly hours of direct instruction in the language/culture program	Head Start, 4 classes per day 1 hr per wk each class Mon-Thur. K-5, 12 Classes 1 - 1 <sup>1/2</sup> hr(s) per week, each class  High School 5 hr per wk College 3 credit hours per week
School District Name	K-12 Wellpinit
School Name	Wellpinit School Spokane Tribal Head Start Spokane Tribal College

REPORT CRITERIA	EVIDENCE
<b>"Positive impact on student learning" shall mean:</b>	
Students' increased knowledge and/or demonstration of a skill or skills and strategies to demonstrate proficiency in Spokane Tribal language/Culture	Unit 1 Foods & Unit 16 Plants (Pages 5-10)  Lesson Plans : In many of our lessons the EALRS are taught but our Teachers touch on so much more they touch the heart and souls of the children through personal and tribal stories, songs, Art, Dance, etc See Attached: Camas, Moss and pit bake pictures (Pages 16-20)
Provide students with the opportunity to become responsible Tribal members	See Attached: Camas, Moss and pit bake, pictures (Pages 16-20) Students demonstrated <u>all</u> of the Language/Culture Learning Goals
Provide students with the opportunity to contribute to their families and community	See Attached: Camas, Moss and pit bake pictures (Pages 16-20) Students demonstrated <u>all</u> of the Language/Culture Learning Goals
Provide students with the opportunity to enjoy productive and satisfying lives	Students help serve elders at feast following the pit bake. (Page 20) 4 <sup>th</sup> grade student becomes the teacher of head start student (Page 18) Students demonstrated <u>all</u> of the Language/Culture Learning Goals
Promoting continuous improvement of student achievement of the sovereign tribal government's language/culture learning goals	Teachers tell oral Coyote Stories (Page 21) Teachers tell oral Real Life stories Students tell their own oral stories *(L/CLG # 1, 2, 3, 4,) Pitch Grandmother school Play, (Page 14)

## Stories from the community

FPLC Student Teacher Reports that students at a Spokane Tribal culture camp were talking and visiting, an elder walks in and begins to speak and all of the children went silent and listened.

Students demonstrating cultural protocol paying respect to elders. \*(L/CLG #1, 3)

Students are attending more cultural events and are demonstrating their ability to step into a leadership roll when it is time for them to do so, as reported by a Tribal Elder.

We have only 3 teachers that cover Pre K-5<sup>th</sup> grade and we do not have enough teachers to cover the 6-8<sup>th</sup> grade classes. A student approached one of the language teachers and asked why they didn't have language classes in their classroom. He said that he wanted to learn to speak and he wanted to teach his future children to speak the language.

The music teacher for Wellpinit School in collaboration with Tribal elders taught a traditional song called the "Happy Dance Song" to 4<sup>th</sup> and 5<sup>th</sup> graders. They performed at a school open house and the parents and community gave them a standing ovation. Several elders, parents, and community members reported that it brought tears to their eyes to hear our song sung by the younger generation.

A kindergarten student came over to talk to a language staff member and asked her if she knew this song. He started to sing a traditional song called the "Chief Song", she sang along with him and they both beamed with pride.

From the Past:

In 1999 twelve high school students signed a petition requesting that they learn their own language and not Chinese, or Spanish that was offered. They took their petition to the Superintendent and he granted their request and a staff person contacted our Culture/ Language Program Director. Classes began that fall. The action taken by these students had a rippling effect. We now teach classes from Head Start to College level with the exception of middle school.

High school and College students are taught by Tribal members but are not employees of our Language Department.



## Unit #1

## Theme: Foods

### Key Vocabulary Words

1) p'ux <sup>w</sup> p'ux <sup>w</sup>	White Camas
2) itx <sup>w</sup> e? / sɣ <sup>w</sup> aʔlitx <sup>w</sup> e?	Brn. Camas ((Cooked/ uncooked)
3) sp'eɣ'm	Bitterroot
4) smfič	Salmon
5) snc'aɣleʔx <sup>w</sup>	Fry Bread
6) st'satq	Huckleberries
7) c'ʔulix <sup>w</sup> sqeltč	Deer Meat
8) uuseʔ	Eggs
9) sɣ <sup>w</sup> aq <sup>w</sup> ɬc'e?	Hamburger "hempeke"
10) pataq	Potatoes
11) swiptɬ snptoleʔx <sup>w</sup>	Macaroni (suyepi + heptɬ = swiptɬ)
12) swiptɬ snx <sup>w</sup> x <sup>w</sup> iy'ep	Rice
13) pins	Beans (trying to say beans)
14) swiptɬ snʔoq <sup>w</sup> neʔ	Cheese
15) sɣ <sup>w</sup> usm	Foam Berries
16) sɬaq	Sarvis Berries
17) p'iy'aq	Bread
18) lk <sup>w</sup> oso	Ham-Bacon

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### Key Action Words and Phrases

- |  |  |
|--|--|
| 1) x <sup>w</sup> uyi  | Going                                      |
| 2) x <sup>w</sup> uyš  | You go                                     |
| 3) ɣect  | Dig roots    ciq (to dig a hole)           |
| 4) ɣsɣest (things)   | They are good    huɬ ɣest (people)         |
| 5) hi ɣest, miɬ ɣest (very good),<br>ɣiɬ ɣest (best over all)                    | It's good                                  |
| 6) q'q'm'ey'e?   | Fish (verb)    q'q'm'ey'e?m<br>(he fished) |
| 7) q <sup>w</sup> lew'i? (berries),<br>q <sup>w</sup> lew'm (she picked berries) | Picking                                    |
| 8) nc'aɣm  | Fry (she fried something)                  |
| 9) cx <sup>w</sup> uy  | Come                                       |
| 10) ɬaqšlš / ɬaqłš   | Sit down                                   |
| 11) qs k <sup>w</sup> l'sncuti   | Going to cook                              |
| 12) snw'el'ul'e?x <sup>w</sup>   | Toast    snw'el'u (shortened)              |
| 13) ɬ'emi?   | It is time                                 |
| 14) čx <sup>w</sup> ect  | Pass                                       |

Re: i      n      m (suffixes)

7) hec q<sup>w</sup>lew'i? (he/she is picking berries)

    q<sup>w</sup>lew'n    I picked those berries

    q<sup>w</sup>lew'm    he/she picked berries

8) hec nc'aɣi    he/she is frying something

    nc'aɣn I fried it      nc'aɣm he/she fried it

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## Unit 16

## Theme: Plants

\*

- 1) sq<sup>w</sup>a?yol'e?x<sup>w</sup>
- 2) c'lc'il
- 3) sčn'ir'm'n'
- 4) sq<sup>w</sup> astqn'
- 5) snlq<sup>w</sup>us
- 6) maxe?
- 7) q<sup>w</sup> q<sup>w</sup> l'sal'q<sup>w</sup>
- 8) stečcx<sup>w</sup>
- 9) itx<sup>w</sup>c?elp
- 10) sp'eł'm?elp
- 11) st'słqelp
- 12) smuk<sup>w</sup>e?šn
- 13) nk<sup>w</sup>k<sup>w</sup>alk<sup>w</sup>l'č'qn'
- 14) k<sup>w</sup>k'l'k'il'qn'

\* Plants

- Grass
- Trees
- Buttercup
- Cattail
- Dandelion
- Wild Lily
- Willow
- Pussy willow
- Camas Plant
- Bitterroot Plant
- Huckleberry Plant
- Sunflower - Balsm Root
- Yarrow
- Indian Paint Brush

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- |  |                         |
|--|-------------------------|
| 15) sx <sup>w</sup> x <sup>w</sup> y'epeʔtp            | Wild rose               |
| 16) sɬaq   | Sarvis Berry (Mountain) |
| 17) syeyeʔ   | Sarvis Berry (Low land) |
| 18) k <sup>w</sup> n <sup>w</sup> k <sup>w</sup> in'm' | Wild Potatoes           |
| 19) sɬ'uk <sup>w</sup> m                               | Wild Carrots            |

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Key Action Words and Phrases:

1) nič'm    hec nič'	Cut (something) It is cut
2) cx <sup>w</sup> uyi	Coming back
3) še' m hoy	Almost over
4) k <sup>w</sup> tnalq <sup>w</sup>	Tall
5) x <sup>w</sup> ey'it	A lot
6) ɬ'mey'	Hardly any
7) sc'ek <sup>w</sup>	Bloom
8) c'y'u sc'ek <sup>w</sup>	Not in Bloom
9) q <sup>w</sup> el	Die (plant) , wilt
10) tix <sup>w</sup> , yaɬ'mim	Gather
11) ɬaq <sup>w</sup> mstex <sup>w</sup>	Show
12) q <sup>w</sup> elmi	Wilting
13) sewne'	Hear
14) k <sup>w</sup> ermi	Coming up (plant)
15) š'it	First
16) č' nwist	Up there
17) m'ryemistn	Medicine
18) sum'nt	Smell it
19) č'satq	Stinks

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20) si<sup>w</sup>x<sup>w</sup>nt

Pour it

21) k<sup>w</sup>ek<sup>w</sup>n<sup>w</sup>n't

Taste (you take a little bite)

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A few Tribal Elders enjoying a day of being waited on.

The 3rd lady from the left came from Texas to speak  
with the Spokane people.

The students are encouraged to give their roots to the  
elders if they do not want them or to take them home to their  
own grandparents.





A second grader telling a head start student about camas





2006

Second annual Brown camas, moss and buffalo  
pit bake.

Students, Teachers, Elders and community members  
watch as they dig up the pit.

The students, elders and language staff  
picked the moss and dug the camas the week prior.  
The buffalo was donated.



Tim Ames, school Superintendent serves at the afternoon feast Serving up the cooked moose, carns and buffalo as well as many other food items.



Student, school staff and community enjoy the feast prepared by all...



Orten telling a coyote story and the students are encouraged to tell their own stories.





Merle showing students the Tribal Language website. The Wellpinit school, Tribal College, and Head Start all have access to the website. The language on the website coincides with the unit lessons taught in the classrooms.



**Dionne playing Simon Says in the Spokane Language  
with a small group of 1st graders.**

## **The Relationship between Wellpinit School and the Language Program**

The relationship between Tribal Community, Language and Culture programs, FPLC Teachers and Wellpinit School for the past 2 years of the pilot has been strained to non-existent. It was a constant fight with the past administration to keep our Tribal Language in the school. Classes were scheduled for us without our input, times were offered 1 day a week 30 minutes per class but managed to get 2 days a week at 30 minutes. The classes were scheduled around times when PE or other fun electives were scheduled to make the Language look as if it was interfering with something more exciting. Some teachers would act as though the language was a waste of his/her class time. They would either conference with individual students in the classroom work on papers or visit with the Teacher Aid in the classroom while the Language Teacher was trying to conduct her class.

The relationship in the third year of the pilot program has noticeably improved below are a few good examples.

The Tribal Elders, the Language Program and Wellpinit Teaching staff met and decided to do a Monday morning welcoming of the K-12 students. Every Monday the students are welcomed with a song from a Tribal drum group and also people from the community come into talk. Students are encouraged to sit at the drum and sing.

This past year has changed dramatically our staff attended a 3 day training with the Wellpinit school staff, and teachers. We met with the Principal to discuss class times that worked for our teachers and times that fit their schedule. We were offered more teaching time in the classrooms but could not provide it due to having only three teachers on staff.

The Language Program assisted Eastern Washington University professors in providing culturally relevant training for the Wellpinit School's Para-Professionals and Certified Teachers. The Wellpinit School and the Language program paid for the cost of the Tribally specific history and cultural curriculum development training for FPLC Teachers, Wellpinit School Teachers and Para-Pros.

The Language Program, Wellpinit School Teachers, and Tribal Elders are working in collaboration to create a Spokane Tribal History and Culture Curriculum. We are in the beginning stages of defining what the Tribal people want their children to learn.

## **Our Teacher Certification Program**

- The student teachers are hired and trained by the Spokane Tribe. An interview process is conducted. Once a student teacher(s) is selected they go through a background check, drug testing and an orientation period of 90 days. After the 90 days a performance evaluation is done and they are either discharged or made a permanent employee.
- They will also be required to have a state background check and a course in abuse
- The Student Teacher is a full time employee and is in training 40 hours per week for 1 year.
- They receive an intense cyclical training of language-culture, curriculum development, lesson plans, language teaching methodology, traditional arts and classroom management.

- They attend classes with all of the teachers at least 4-5 hours per day.
- They are required to take the language class offered at the Spokane Tribal College.
- They assist the Culture/Language Teacher at the different culture camps offered in the community.
- They are required to attend training that pertains to the language or culture teaching when offered.
- They are encouraged to visit Tribal Elders to get more language and cultural education.
- The student teacher is supervised and evaluated on a regular basis by the Certified FPLC Teachers, Tribal Elders as well as by the Language Program Manager.
- Student teachers go through an intense year of training at the end of the year they are interviewed by Tribal Elders and required to teach a lesson and to demonstrate cultural knowledge to a group of Elders.
- A continuation of developing a higher language fluency level and learning cultural arts is required. This is done in an ongoing fashion, staff hold weekly classes to keep themselves fluent and to bring the student teachers up to a higher level of fluency.
- The Elders will then decide if the student is ready or if they will need more training.
- If the Elders decide he/she is ready to begin teaching the Language Program Manager will sign a Tribal Teaching certificate and bring it to the Tribal Council to sign.
- The required documentation is then sent to Olympia for a state First Peoples' Certificate.

### **Examples of Types of Evidence Documentation** (Not an exhaustive list of examples)

- Products or artifacts
- Audio story
- Video (e.g., story, demonstration)
- Parent, teacher, community member stories
- Portfolio
- Written assessments
- Projects
- Performance (e.g., dance, play, song, drumming)
- Pretests
- Unit tests
- Cumulative tests
- Focus group
- Self-assessment
- Language acquisition (oral, conversational)
- Non-verbal expression
- PowerPoint
- Canoe journey
- Journals (written, audio, visual)
- Community involvement with elders
- Bridging the gap – the education gap and tribal community & schools
- Building roads- Between schools and tribes
- Weaving

- Tribal Stories
- Video-communication/dialog



## The Tulalip Tribes of Washington

### TULALIP TRIBES LUSHOOTSEED PROGRAM

Report for FPLC 2006

Number of students served by program:

pre-K:	120 (6 classrooms)
Kindergarten:	60 (3 classrooms)
Grade 1:	40 (2 classrooms)
Grade 2:	30 (1 classroom and 1 mixed 2/3)
Grade 3:	30 ( “ “ “ “ “ “ )
Grade 4:	15 (in a mixed 4/5 classroom)
Grade 5:	<u>30</u> 30 (1 classroom and 1 mixed 4/5)
TOTAL:	325

High School: 15

College: 20

#### FORMAT OF CLASSES:

*Pre-K:* Two teachers meet with a group of about 5 students in the Lushootseed corner” of the classroom and do songs, stories, vocabulary, greetings and activities with them. The teachers meet 4 groups per classroom for 20-30 minutes each, four days a week.

*Montessori Kindergarten:* Three teachers meet with a group of 20-25 students for one hour four days a week. The hour starts with a circle for songs, vocabulary review and conversation in Lushootseed. Then three small groups rotate among 3 stations for learning activities including reading, writing and counting.

*Public School Classrooms:* One teacher visits the classroom four times a week and takes a small groups of students for Lushootseed while the homeroom teacher takes the other students for other activities. Each small group lasts about 20 minutes, and all students participate in a group each day.

*Public School Model Classroom:* The Lushootseed class meets for one hour four days a week. It is team-taught, and the homeroom teacher participates. The Lushootseed teachers and the homeroom teacher cooperate so that the Lushootseed learning reinforces what the homeroom teacher is teaching whenever possible.

*High School:* We teach a one-month unit on the Treaty of Point Elliott. The Lushootseed content is minimal: students learn the meaning and pronunciation of the names of the Lushootseed-speaking tribes and of place names on the Reservation. However, awareness about Lushootseed is increased: students learn about the attempts by the federal government to exterminate the language and about the lingering effects of those policies; they examine the continuing presence of Lushootseed in Tulalip English; and they review one article of the Treaty

End-of-Pilot Analysis

First Peoples' Language/Culture Certification

as it would appear in Chinook Jargon and Lushootseed, as well as in English, becoming aware of the political uses of language. I include this data because it is pertinent to the decision the FPLC and the PESB want to make about including History in the Language/Culture certification.

*College:* We offer eight 100- and 200- level 5-credit courses in Lushootseed. These are academic courses, not conversation courses and were instituted as training courses for teachers of the language. They are open to all tribal members and employees when taught through Northwest Indian College, and to the general public when taught through the University of Washington.

## NUMBER OF CERTIFIED TEACHERS

We have 3 certified teachers and 2 who are preparing their final paperwork for submission to the State.

## CERTIFICATION PROCESS:

When a teacher wishes to become certified, she presents to the certification committee a portfolio containing

- favorable performance evaluations for the last two years
- a record of continuous community service for the last two years
- evidence of expertise in traditional storytelling as specified for the level at which the candidate wishes to become certified
- evidence of cultural competency that contributes to the richness of his/her teaching
- a college transcript showing that the candidate has completed the Lushootseed courses required for the relevant level
- two original curriculum units developed by the candidate for the relevant level

When the portfolio is reviewed and accepted by the committee, the candidate arranges to take an oral and written exam in Lushootseed at the relevant level and to be observed in the classroom at intervals during the next six months. During this observation period, the candidate will receive feedback on the quality of his/her spoken Lushootseed, classroom management and lesson plans and will be assisted to improve in any of those areas where improvement may be needed. Upon receipt of a favorable final observation report, the candidate will be recommended for certification to the Board of Directors.

The certification committee consists of at least four of the following: the Lushootseed Department Manager, the Program Developer, the Master Teacher, the tribal linguist, a teacher in whose homeroom the candidate has worked, and a person (or persons) from the community whom the candidate has asked to serve.

## *Duration of certificate, continuing professional development:*

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The tribal certificate must be renewed every two years by exam and submission of a new portfolio, supported by favorable performance evaluations. The new portfolio should show continued acquisition of traditional expertise, community involvement and professional development. After the portfolio is reviewed, the committee will meet with the candidate for discussion. At the time of renewal, the candidate may ask to be certified for a new level of teaching. In this case, the portfolio should show experience at the relevant level, and contain two units of curriculum developed for that level. The committee meeting with the candidate will then include the presentation by the candidate of a lesson from the new curriculum.

*Growth of the program:* The Tulalip Tribes Board of Directors has said that they would like to have each child receive one hour of Lushootseed instruction per day through Grade 8 and then to have Lushootseed available for four years as an elective in Grades 9-12. They would also like to see 300- and 400- level college course developed for a First People's studies degree with a concentration on Tulalip language, history and culture.

Currently, the Lushootseed Program employs eight teachers, two who are certified, two who are preparing to become certified and two who are expected to become certified within the next three years. In order to reach the goals set by the Board of Directors, the program would have to double in size, especially if our teaching model (see below under "District relations") were to be implemented or if Tulalip were to start its own school. As yet, the Board of Directors has not instituted a financial infrastructure that would enable us to hire the required number of permanent employees; but were the program to double in size, then we would expect to have six more candidates for certification.

*Impact on student learning:* We present this part of our report by means of a DVD.

*Impact on student teachers; impact on the community*

This category of information is not asked for in the report outline, but we think it is an important aspect of the value of the teacher certification process. In a tribal community, the most positive impact on student learning cannot be made in a school setting only. The attitude of the community toward education in general and toward the curriculum, staffing and operations of specific schools is key to shaping student attitudes toward their experience of education. Parental involvement, discussions of school work at home as part of daily life, the passing on of learning from an older sibling to a younger one are all encouraged by the presence of Lushootseed in the curriculum and of tribal member teachers in the classroom. The reawakening of a heritage language is something that is felt by the whole community.

For the Lushootseed teachers, the fact that they can be certified validates their life choice to do this kind of work and lends them credibility in the community, as well as in the world outside. They know they are professionals on a par with their colleagues in the school system, and this self confidence is sensed by the students. Since the certification program began, we now have many grade-school students saying that they, too, would like to become teachers.

*Government-to-government relations; Lushootseed Program-to-District relations:*

The Tulalip Lushootseed Program is very happy with the working relationship

between FPLC and the PESB. The subcommittee that works with FPLC has been very receptive to our concerns. We appreciate the presence of members of PESB at extra meetings with other groups in support of FPLC goals.

The only change we might ask for is in the time it takes to process a request for certification. As we have worked with both PESB and its predecessor, SBE, the time that elapses between our submission of a request for a candidate's certification and the issuance of that certification has been not days or weeks, but months. In each case, we have had to get in touch with an administrator on the PESB or the SBE and ask them to intervene.

Relations between the Tulalip Lushootseed Department and the Marysville School District are extremely poor. The Superintendent has refused to sign or even discuss a Memorandum of Understanding co-drafted by our program and the Tulalip Elementary School principal and endorsed by the Tulalip Board of Directors. He never replied directly to us when we asked for a meeting, but it has been reported to us that his reasons for not wishing to consider the Memorandum are that he believes Lushootseed language learning will interfere with tribal children's acquisition of English skills and that he believes that the instruction offered by the Tulalip Lushootseed program is of poor quality. Neither he nor any of his assistants has ever observed a Tulalip Lushootseed class or looked at a lesson plan. The concept of tribal expertise expressed at the beginning of the WAC that initiated the First Peoples' certification process is evidently undreamed of by him and his staff.

*Recommendations:*

We support the recommendations for changes to the WAC submitted to the PESB by the FPLC after its October meeting in Yakama (i.e. the draft circulated in Nasue Nishida's email of November 21, 2006).

## **RECOMMENDATIONS FOR PROGRAM CONTINUANCE**

WAC 181-78A-700(9) adopted by the State Board and transferred to the authority of the PESB requires an “end-of-program analysis” of the FPLC pilot phase. In addition to the appraisal of government-to-government relationship and demonstrated positive impact on student learning of each participating tribal program contained in earlier portions of this report, is also to include recommendations “on whether to extend, modify, or make permanent the FPLC pilot program”. Given the PESB’s authority and responsibility for ensuring high standards of preparation and certification for teachers placed in Washington’s public schools, the full PESB posed several questions and issues they requested the joint PESB/FPLC address in this report, including:

#### Continuing Education Requirements / Certificate Renewal:

1. Once individuals receive an FPLC certificate, what should be the ongoing requirements/plans for their continued education / professional development?
2. What will be the role of the tribes in continuing to evaluate the effectiveness / ensure continued education / professional development?

#### Tribal Preparation Program Review:

1. What will be ongoing relationship between the PESB and each Tribe’s program; particularly in light of the PESB’s responsibility related to preparation programs leading to state certification?
2. Will there be opportunities to visit programs? Annual or alternate year opportunities for programs to come together to exchange ideas / what they are learning?
3. What about opportunities for the tribal programs and higher education programs to learn from one another?

The Tribal Leaders Congress on Education and the FPLC Committee also raised three jurisdictional issues and made recommendations about the pilot program.

1. FPLC endorsements – Can Washington State Institutions of Higher Education offer FPLC endorsements without the collaboration of a sovereign Tribal government?
2. Expiration of certificates – Is this controlled by the Tribe or the State?
3. Program expiration – Is it appropriate to create a government-to-government program in collaboration with a state agency when that agency may have ultimate authority over the program?

#### ❖ Create in RCW:

- Program Permanence: Keeping the program permanent in WAC is not an option. As shown in the “Appraisal of Government-to-Government Relationships”, the

End-of-Pilot Analysis

First Peoples’ Language/Culture Certification

agency has authority to terminate any program created by the agency. There can't be a Government-to-Government program within an agency because of this power imbalance. The program must be created in RCW.

- Clarification of Certificate Expiration: As argued in the “Appraisal of Government-to-Government Relationships”, an FPLC certificate will not expire unless a Tribal certificate expires.
- Restrict endorsement authority for teachers of First Peoples’ Language/Culture of Washington State to Sovereign Tribal Governments of Washington State: Tribes are the sole experts of their language and culture, and no one from another culture can train teachers in this area. We must limit the authority of teacher certification program in RCW so that Tribes maintain the sole authority to endorse as well as certify teachers of their language and culture.
- ❖ Write a protocol for co-governance with PESB which will clarify agency/Tribe collaboration. This should include opportunities for discussion on how to improve local relationships.
- ❖ Revise WAC 181-78A-700 to clarify program implementation: Continuing education requirements/certificate renewal and Tribal preparation program review (see below).

## **Joint Committee Recommendations –**

The Joint PESB / FPLC committee recommends that the PESB adopt WAC that reflects the following recommendations related to program status and the questions posed by the PESB:

### Extend, Modify or Make Permanent?

The joint committee recommends that the PESB adopt WAC ending the pilot phase of the program and establishing the program permanently in PESB WAC 181.

### Continuing Education Requirements / Certificate Renewal

In keeping with the program’s recognition of the sovereign status of tribal governments and their sole expertise in the transmission of indigenous languages and cultural knowledge and best practices for the training of first people’s language and culture teachers, the committee recommends that the FPLC certificate be considered permanent, and that each tribe individually determine the continuing education and FPLC certificate renewal requirements for their Tribal language endorsement. In turn, each Tribe will further notify the certification division of OSPI when:

- a teacher has met the requirements for renewal/continuing education; or
- a teacher has NOT met the requirements for renewal/continuing to hold an FPLC certificate; or
- a tribe at any time withdraws a teacher certification for any reason.

### Tribal Preparation Program Review

Current WAC specifies that any tribe may choose to participate in the FPLC program at any time upon notification to the PESB of intent to prepare individuals for the FPLC certificate. The joint committee proposes to uphold this. In addition, the joint committee proposes that the PESB adopt WAC reflecting the following requirements for the Tribes and the PESB to work collaboratively in ensuring long-term program quality:

1. Every five years, the joint committee shall prepare a report that includes:
  - Reports from each participating tribe related to progress in meeting program objectives, with particular emphasis on positive impact on students;
  - Appraisal of the Government-to-Government relationship; and
  - Any relevant recommendations for continued program success.
2. In order to promote understanding and collaboration, beginning with second year of program, the PESB may accept invitations from participating tribes to visit at least two tribal programs / year, as identified and invited by the FPLC committee.
3. Annually the PESB will commit to ensuring a PESB member(s) and staff attends the FPLC committee meeting.
4. The PESB will commit to an annual meeting agenda item which will provide an update from the participating tribal programs and districts to share program successes and challenges. This will also serve as an opportunity for tribal language programs and other higher education teacher preparation programs to exchange information and best practices.
5. The PESB will proactively identify opportunities to share information about the FPLC program in order to support its growth and development.



## **APPENDIX A: GOVERNMENT-TO-GOVERNMENT AGREEMENTS WITH PARTICIPATING TRIBES**



## GOVERNMENT-TO-GOVERNMENT AGREEMENT

### First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Confederated Tribes of the Colville Reservation will certify qualified language/culture teachers in the following language/dialect: nselxcin/Okanogan. For each individual, the Confederated Tribes of the Colville Reservation will provide to the State Board of Education the required information and documentation for each individual desiring to participate in a project under the pilot program.

Accordingly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this 20<sup>th</sup> day of June, 2003.

Joseph A. Pakootas  
Joseph A. Pakootas, Tribal Chair

6-16-03  
Date

Gregory C. Frank  
State Board of Education Official

6/20-03  
Date



## GOVERNMENT-TO-GOVERNMENT AGREEMENT

### First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Jamestown S'Klallam Tribe will certify qualified language/culture teachers in the following language(s)/dialect(s): Klallam. For each individual, the Jamestown S'Klallam Tribe will provide to the State Board of Education the required information and documentation for each individual desiring to participate in a project under the pilot program.

Accordingly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this 20<sup>th</sup> day of June, 2003.

W. Ron Alk  
Tribal Chair

6/13/03  
Date

Shirley C. Bane  
State Board of Education Official

6/20/03  
Date

## GOVERNMENT-TO-GOVERNMENT AGREEMENT

First Peoples' Language/Culture Certification Pilot Program



In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Nooksack Indian Tribe will certify qualified language/culture teachers in the following language(s)/dialect(s): Halq'eylem, Lhechelesem, and Lushootseed.. For each individual, the Nooksack Indian Tribe will provide to the State Board of Education the required information and documentation for each individual desiring to participate in a project under the pilot program.

Accordingly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this

20 day of June, 2003.

No. A.  
Tribal Chairman

6-20-2003  
Date

Charles A. Frank  
State Board of Education Official

6-20-2003  
Date



# Cowlitz Indian Tribe

## GOVERNMENT-TO-GOVERNMENT AGREEMENT

First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Cowlitz (Tribe) will certify qualified language/culture teachers in the following language(s)/dialect(s):  
Lower Cowlitz For each individual, the Cowlitz  
Ojibwa Tsamaw (Tribe) will provide the following information: date of completion of the Language/Culture Teacher Certificate, the criminal background check and a course or coursework relating to issues of abuse reporting as required by RCW 28A.410.010 and 28A.410.035.

Accordingly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. Additionally, this teacher certification will serve as the endorsement in First Peoples' language/culture for anyone holding an initial or residency certificate.

We, the undersigned, agree to uphold this government-to-government agreement, this

20 day of June, 2003.

John Barnett  
Tribal Chair

6/20/03  
Date

Roxie C. Mark  
State Board of Education Official

6/20/03  
Date



## GOVERNMENT-TO-GOVERNMENT AGREEMENT

First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the - Makah (Tribe) will certify qualified language/culture teachers in the following language(s)/dialect(s):  
Makah. For each individual, the Makah (Tribe) will provide the following information: date of completion of the Language/Culture Teacher Certificate, the criminal background check and a course or coursework relating to issues of abuse reporting as required by RCW 28A.410.010 and 28A.410.035.

Accordingly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. Additionally, this teacher certification will serve as the endorsement in First Peoples' language/culture for anyone holding an initial or residency certificate.

We, the undersigned, agree to uphold this government-to-government agreement, this

20th day of June, 2003.

Nathan Tyler  
Tribal Chair NATHAN TYLER

June 20<sup>th</sup>, 2003  
Date

Reggie C. Trane  
State Board of Education Official

6-20-03  
Date



## Skokomish Natural Resources

Telephone: (360) 877-5213 Fax: (360) 877-5148

N.541 Tribal Center Road

Skokomish Nation, WA 98584

### GOVERNMENT-TO-GOVERNMENT AGREEMENT

First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Skokomish (Tribe) will certify qualified language/culture teachers in the following language(s)/dialect':  
Tuwadugut sid. For each individual, the Skokomish (Tribe) will provide to the State Board of Education the required information and documentation for each individual desiring to participate in a project under the pilot program.

Accordingly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this  
20<sup>th</sup> day of June, 2003.

Delbert Miller 1st Gordon James  
Tribal Chair

Baylin a Mase  
State Board of Education Official

6-20-03  
Date

6-20-03  
Date



## LOWER ELWHA KLALLAM TRIBE

ʔəʔlɪxə nəx'sɫ'ay'əm "Strong People"

2851 Lower Elwha Road  
Port Angeles WA 98363



(360) 452-6471  
Fax: (360) 452-3428

### GOVERNMENT-TO-GOVERNMENT AGREEMENT First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Lower Elwha (Tribe) will certify qualified language/culture teachers in the following language(s)/dialect(s):  
Klallam. For each individual, the Lower Elwha Klallam (Tribe) will provide to the State Education the required information and documentation for each individual desiring to participate in a project under the pilot program.

Accordingly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this  
20 day of June, 2003.

Francis Chaul  
Secretary/Treasurer

Caplan C. Frank  
State Board of Education Official

06-20-03  
Date

6-20-03  
Date





Spokane Tribe of Indians



## GOVERNMENT-TO-GOVERNMENT AGREEMENT

### First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Spokane Tribe of Indians will certify qualified language/culture teachers in the following language(s)/dialect(s):  
Spokane. For each individual, the Spokane Tribe of Indians will provide to the State Board of Education the required information and documentation for each individual desiring to participate in a project under the pilot program.

Accordingly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this  
20<sup>th</sup> day of June, 2003.

*Robert Bl...*  
 Tribal Chair

6-20-03  
 Date

*Gregory C. Jones*  
 State Board of Education Official

6-20-03  
 Date

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**THE SUQUAMISH TRIBE**

P.O. Box 498

Suquamish, Washington 98392

**GOVERNMENT-TO-GOVERNMENT AGREEMENT****First Peoples' Language/Culture Certification Pilot Program**

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Suquamish Tribe will certify qualified language/culture teachers in the following language(s)/dialect(s): Puget Salish, Lushootseed. For each individual, the Suquamish (Tribe) will provide to the State Board of Education the required information and documentation for each individual desiring to participate in a project under the pilot program.

Accordingly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this 16<sup>th</sup> day of July, 2004.

Linda Holt  
Vice Chair

July 16, 2004  
Date

William J. Smith  
State Board of Education Official

1-15-04  
Date



## GOVERNMENT-TO-GOVERNMENT AGREEMENT

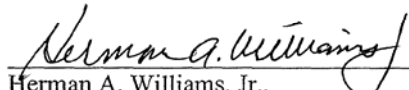
### First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

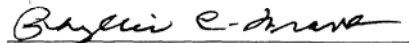
In accordance with WAC 180-78A-700, the Tulalip Tribes will certify qualified language/culture teachers in the following language/dialect: Lushootseed/Snohomish. For each individual, the Tulalip Tribes will provide to the State Board of Education the required information and documentation for each individual desiring to participate in a project under the pilot program.

Accordingly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this 20<sup>th</sup> day of June, 2003.

  
Herman A. Williams, Jr.,  
Tribal Chairman

6.20.03  
Date

  
State Board of Education Official

6-20-03  
Date



## GOVERNMENT-TO-GOVERNMENT AGREEMENT

### First Peoples' Language/Culture Certification Pilot Program

In the spirit and intent of the 1989 Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State, the Washington State Board of Education adopted WAC 180-78A-700, the First Peoples' Language/Culture Teacher Certification three-year pilot program.

In accordance with WAC 180-78A-700, the Kalispel (Tribe) will certify qualified language/culture teachers in the following language(s)/dialect(s):  
Kalispel/Pend Oreille. For each individual, the Kalispel (Tribe) will provide the following information: date of completion of the Language/Culture Teacher Certificate, the criminal background check and a course or coursework relating to issues of abuse reporting as required by RCW 28A.410.010 and 28A.410.035.

Accordingly, the Washington State Board of Education will direct the Office of the Superintendent of Public Instruction to issue a First Peoples' Language/Culture Teacher Certificate to individuals thus tribally certified and State Board of Education verified. For anyone who holds a current Washington State initial or residency certificate, the tribal certification will serve as an endorsement in First Peoples' language/culture.

We, the undersigned, agree to uphold this government-to-government agreement, this

20 day of October, 2003.

*Allen Nema*  
Tribal Chair

10-14-04  
Date

*Barbara J. Smith, S.*  
State Board of Education Official

10-20-04  
Date

## APPENDIX B: FPLC CERTIFIED TEACHERS

### FPLC Certified Teachers

There are 20 people holding a First Peoples' Language/Culture Certificate. Of those, four also hold a regular Washington State teaching certificate.

#### Cowlitz

Christine Tobar-Dupres

#### Kalispel

Stanley Bluff

Louise Bowman

Wilma Cullooyah

#### Lower Elwha Klallam

Elaine Grinnell

Jamie Valadez \*

Wendy Sampson

#### Tulalip

Teotti Balagot \*

Sonia Gobin

#### Makah

Cora Buttram

Maria Pascua \*

Yvonne Wilke

Adrienne Bowechop

Crystal Thompson

#### Colville

Rita Condon

#### Puyallup

Cheryl Wapesa-Mayes \*

#### Spokane

Dionne Abrahamson

Merle Andrew

Ortencia Ford

Mary Vivit

(\*) Distinguishes teachers holding both the FPLC certificate and a regular Washington certificate.

End-of-Pilot Analysis

First Peoples' Language/Culture Certification

## **APPENDIX C: EXISTING SUPPORTIVE RCW AND WAC**

**RCW 28A.230.090 High school graduation requirements or equivalencies —  
Reevaluation and report by state board of education — Credit for courses taken before  
attending high school — Postsecondary credit equivalencies.**

(1) The state board of education shall establish high school graduation requirements or equivalencies for students, except those equivalencies established by local high schools or school districts under RCW 28A.230.097.

(a) Any course in Washington state history and government used to fulfill high school graduation requirements shall consider including information on the culture, history, and government of the American Indian peoples who were the first inhabitants of the state.

(b) The certificate of academic achievement requirements under RCW 28A.655.061 or the certificate of individual achievement requirements under RCW 28A.155.045 are required for graduation from a public high school but are not the only requirements for graduation.

(c) Any decision on whether a student has met the state board's high school graduation requirements for a high school and beyond plan shall remain at the local level.

(2) In recognition of the statutory authority of the state board of education to establish and enforce minimum high school graduation requirements, the state board shall periodically reevaluate the graduation requirements and shall report such findings to the legislature in a timely manner as determined by the state board. The state board shall reevaluate the graduation requirements for students enrolled in vocationally intensive and rigorous career and technical education programs, particularly those programs that lead to a certificate or credential that is state or nationally recognized. The purpose of the evaluation is to ensure that students enrolled in these programs have sufficient opportunity to earn a certificate of academic achievement, complete the program and earn the program's certificate or credential, and complete other state and local graduation requirements. The board shall reports [report] its findings and recommendations for additional flexibility in graduation requirements, if necessary, to the legislature by December 1, 2007.

(3) Pursuant to any requirement for instruction in languages other than English established by the state board of education or a local school district, or both, for purposes of high school graduation, students who receive instruction in American sign language or one or more American Indian languages shall be considered to have satisfied the state or local school district graduation requirement for instruction in one or more languages other than English.

(4) If requested by the student and his or her family, a student who has completed high school courses before attending high school shall be given high school credit which shall be applied to fulfilling high school graduation requirements if:

(a) The course was taken with high school students, if the academic level of the course exceeds the requirements for seventh and eighth grade classes, and the student has successfully passed by completing the same course requirements and examinations as the high school students enrolled in the class; or

(b) The academic level of the course exceeds the requirements for seventh and eighth grade classes and the course would qualify for high school credit, because the course is similar or equivalent to a course offered at a high school in the district as determined by the school district board of directors.

(5) Students who have taken and successfully completed high school courses under the circumstances in subsection (4) of this section shall not be required to take an additional competency examination or perform any other additional assignment to receive credit.

(6) At the college or university level, five quarter or three semester hours equals one high school credit.

## WAC 181-78A-700

First peoples' language/culture certification pilot program — Findings, purposes and intent — Definitions — Pilot program established — Tribal eligibility to participate — Pilot program requirements — Assignment of teachers — Reports.

(1) **FINDINGS.** The professional educator standards board endorses the following:

(a) Teaching first peoples' languages can be a critical factor in successful educational experiences and promoting cultural sensitivity for all students. The effect is particularly strong for Native American students;

(b) First peoples' languages are falling silent. Despite tribal efforts, first peoples' languages are not fully incorporated into the school systems. This is a loss to the cultural heritage of the affected tribes and to the cultural resources of Washington state;

(c) Recognition of native American languages under RCW 28A.230.090(3) and 28B.80.350(2), as satisfying state or local graduation requirements and minimum college admission requirements, while concentrating on promoting a positive impact on student learning through state policies, is insufficient to meet the educational needs of native American students;

(d) The potential to have a positive impact on student learning is in part dependent on the willingness of the local education agency to collaborate with the sovereign tribal government's language/culture program;

(e) It is within the statutory authority of the professional educator standards board to enhance the learning opportunities for all students by helping prevent the loss of first peoples' languages through assisting the state's sovereign neighbors to sustain, maintain or recover their linguistic heritage, history and culture;

(f) From the Multi-Ethnic Think Tank position statement, June 2001:

(i) "... A culturally inclusive pedagogy will ensure the success of all students, who will develop greater appreciation of other cultures and worldviews;"

(ii) "All students have prior experiences that frame their worldview; learn from childbirth and are lifelong learners; can academically achieve at high levels when they are appropriately taught; and are entitled to learn in a multicultural context;"

(g) Research has shown that students who study another language may benefit in the following ways: Greater academic success in other areas of study, including reading, social studies, and mathematics; a clearer understanding of the English language including function, vocabulary and syntax; and an increase on standardized test scores, especially in verbal areas;

(h) From the Native American Languages Act, Public Law 101-477, Section 102, 1990:

(i) "The traditional languages of Native Americans are an integral part of their cultures and identities and form the basic medium for the transmission, and thus survival, of Native American cultures, literatures, histories, religions, political institutions, and values;"

(ii) "Languages are the means of communication for the full range of human experiences and are critical to the survival of cultural and political integrity of any people"; and

(i) There are many sovereign tribal nations in the state of Washington and they serve the needs of many groups of first peoples, each possessing unique languages, cultures and worldviews.

(2) **PURPOSES.** The purpose of this section is to establish a pilot program to accomplish the following goals:

(a) To honor the sovereign status of tribal governments in their sole expertise in the transmission of their

End-of-Pilot Analysis

First Peoples' Language/Culture Certification

indigenous languages, heritage, cultural knowledge, customs, traditions and best practices for the training of first peoples' language/culture teachers;

(b) Contribute to a positive impact on student learning by promoting continuous improvement of student achievement of the sovereign tribal government's language/culture learning goals, as established by each sovereign tribal government's language/culture program, and by supporting the goals for multicultural education included in the 2001 position statement developed by the Washington state Multi-Ethnic Think Tank;

(c) Contribute to the preservation, recovery, revitalization, and promotion of first peoples' languages and cultures;

(d) Meaningfully acknowledge that language is inherently integral to native American culture and ways of life;

(e) Implement in a tangible way the spirit of the 1989 Centennial Accord between Washington state and the sovereign tribal governments in the state of Washington.

(f) Provide a mechanism for the professional educator standards board to recognize tribally qualified language/culture teachers as eligible to receive a Washington state first peoples' language/culture teaching certificate; and

(g) Provide the opportunity for native American students to learn first peoples' languages and cultures while at school and provide another avenue for students to learn core curricula through first peoples' worldviews.

(3) **INTENT.** It is the intent of the professional educator standards board to work in collaboration with the sovereign tribal governments of Washington state to establish a Washington state first peoples' language/culture teacher certification program on a pilot basis in order to:

(a) Act in a manner consistent with the policy as specified in the Native American Languages Act, P.L. 101-477 Sec. 104(1) "preserve, protect, and promote the rights and freedom of Native Americans to use, practice, and develop Native American languages";

(b) Act in a manner consistent with Washington state's government-to-government relationship with Washington state sovereign tribal governments and use the Washington state first peoples' language/culture certification pilot programs to model effective government-to-government relationships;

(c) Act in a manner consistent with the goal of the state Basic Education Act under RCW 28A.150.210;

(d) Act in a manner consistent with the following purposes of Public Law 107-110, "No Child Left Behind Act":

(i) "Holding schools, local education agencies, and States accountable for improving the academic achievement of all students, and identifying and turning around low-performing schools that have failed to provide a high-quality education to their students, while providing alternatives to students in such schools to enable the students to receive a high-quality education," [Sec. 1002(4)];

(ii) "Providing children an enriched and accelerated educational program, including the use of schoolwide programs or additional services that increase the amount and quality of instructional time," [Sec. 1002(8)];

(iii) "Promoting schoolwide reform and ensuring the access of children to effective, scientifically based instructional strategies and challenging academic content," [Sec. 1002(9)];

(iv) "...Supporting local education agencies, Indian tribes, organizations, postsecondary institutions and other entities to meet the unique education, culturally related academic needs of American Indian and Alaskan Native Students" [Sec. 7102(a)];

(e) Act on its involvement with and adoption of the 1991 joint policy statement on Indian education:

"K-12 American Indian dropout prevention is a priority of schools. Effective education needs to be implemented throughout the K-12 school system if the American Indian student is to achieve academic and personal success";

(f) Acknowledge that there is a public responsibility to make available to all students in the state of Washington an accurate and balanced study of the American Indian experiences with and contributions to life on this continent;

(g) Act on the following professional educator standards board beliefs:

End-of-Pilot Analysis

First Peoples' Language/Culture Certification



- (i) In order to meet the needs of all students, highly qualified teachers are required;
  - (ii) All professional educator standards board policies and activities should meet the needs of the state's diverse student population;
  - (iii) In order for all students to achieve at high levels, multiple learning styles and needs must be supported; and
  - (h) Act on the following goals from the professional educator standards board's 2002-05 work plan:
    - (i) Professional education and certification requirements are aligned with education reform and support a positive impact on student learning;
    - (ii) All students shall be provided equitable educational opportunities.
- (4) DEFINITIONS.**
- (a) "Positive impact on student learning" shall mean:
    - (i) The same as under WAC 181-78A-010(8) and 180-16-220 (2)(b); and
    - (ii)(A) Supporting the goal of basic education under RCW 28A.150.210, "... to provide students with the opportunity to become responsible citizens, to contribute to their own economic well-being and to that of their families and communities, and to enjoy productive and satisfying lives...";
    - (B) Promoting continuous improvement of student achievement of the state learning goals and the sovereign tribal government's language/culture learning goals as established by each sovereign tribal government's language/culture program;
    - (C) Recognizing nonacademic student learning and growth related, but not limited, to: Oral traditions, community involvement, leadership, interpersonal relationship skills, teamwork, self-confidence, resiliency, and strengthened unique cultural identities;
  - (iii) Developing greater appreciation of other cultures and worldviews;
    - (b) A "culturally sensitive environment" honors the unique history, culture, values, learning styles, and community of the student. For example, to demonstrate the value of the language and culture, the homeroom teacher participates in the language/culture classroom. A "culturally sensitive environment" also includes those provisions as outlined in the Washington state joint policy on equity in education, revised in May 2000.
    - (c) For the purpose of this section, "highly qualified teachers" shall mean those teachers who meet the standards of the sovereign tribal government's language/culture program.

**(5) PILOT PROGRAM ESTABLISHED.** A Washington state first peoples' language/culture teacher certification program is established in February 2003. Following completion of the reporting requirements in subsection (9) of this section, the program will be extended, modified or made permanent, as determined by the professional educator standards board in consultation with participating sovereign tribal governments. First peoples' language/culture teacher certificates issued prior and subsequent to June 30, 2006, shall expire June 30, 2007, subject to any extension or modification made by the professional educator standards board.

**(6) TRIBAL ELIGIBILITY TO PARTICIPATE.** Any sovereign tribal government in the state of Washington shall be eligible to participate individually on a government-to-government basis in the pilot program.

**(7) PROJECT REQUIREMENTS.**

- (a) Each sovereign tribal government will appoint and certify individuals who meet the tribe's criteria for certification as instructors in the Washington state first peoples' language/culture pilot program.
- (b) Each sovereign tribal government's language/culture project shall submit to the professional educator standards board the following information for each eligible language/culture teacher desiring to participate in the pilot project:

(i) Written documentation that each designated teacher has completed the sovereign tribal government's language/culture teacher certification program;

(ii) Written documentation that each designated teacher has completed the background check required under RCW 28A.410.010 and WAC 181-79A-150 (1) and (2);

(iii) Written documentation that each designated teacher has completed a course on issues of abuse as required by RCW 28A.410.035 and WAC 181-79A-030(6);

(iv) Designation of which language(s), or dialects thereof, shall be listed on the Washington state first peoples' language/culture certificate;

(c) After meeting the requirements of subsection (8)(b) of this section and receiving professional educator standards board approval, the office of the superintendent of public instruction shall issue each teacher a Washington state first peoples' language/culture teaching certificate;

(d) To support a positive impact on student learning, the local education agency in consultation with the sovereign tribal government's language/culture program is strongly encouraged to provide:

(i) A minimum of one contact hour per day, five days a week;

(ii) Access to the same students from year to year, to the extent possible, so that students who receive instruction during the first year of the project can continue to receive instruction throughout the three years of the project;

(iii) A culturally sensitive environment as defined in subsection (4)(b) of this section; or

(iv) Some combination of (d)(i), (ii), and (iii) of this subsection which will allow a positive impact on student learning;

(e) To support a positive impact on student learning, the sovereign tribal government's language/culture program will provide written documentation of how teaching the first peoples' language/culture has supported the promotion of continuous improvement of student achievement of the program learning goals as established by each sovereign tribal government's language/culture program;

(f) To support a greater understanding of the government-to-government relationship, the professional development and certification committee of the professional educator standards board and the professional educator standards board are strongly encouraged to make site visits and attend meetings with the local education agency and the sovereign tribal government's language/culture program;

(g) Nothing in this section shall be interpreted as precluding any eligible tribe in consultation with the state or in consultation with any local education agency from entering into an inter-governmental agreement or compact related to the teaching of first peoples' languages and cultures in order to address unique issues related to individual sovereign tribal governments.

#### **(8) ASSIGNMENT OF TEACHERS.**

(a) The holder of a Washington state first peoples' language/culture teacher certificate shall be deemed qualified to be a teacher of first peoples' language/culture with the ability to meet individual tribal competency criteria for language/culture, history, and English.

(b) A Washington state first peoples' language/culture teacher certificate qualifies the holder to accept a teaching position in a public school district.

(c) The holder of a Washington state first peoples' language/culture teacher certificate who does not also hold an initial or residency certificate shall be assigned to teach only the language(s)/culture(s) designated on the certificate, and no other subject.

(d) The Washington state first peoples' language/culture teacher certificate is recognized by the state of Washington for as long as the teacher holds a valid language/culture certificate from a participating sovereign tribal government.

(e) A Washington state first peoples' language/culture teacher certificate will serve as the endorsement in first

End-of-Pilot Analysis

First Peoples' Language/Culture Certification

peoples' language/culture for anyone holding an initial or residency certificate.

**(9) REPORTS.**

(a) Annually, for the duration of the pilot program, each participating tribe shall submit a report to the professional educator standards board with documentation of how its particular project is having a positive impact on student learning.

(b) Not later than October 31, 2006, a committee of the professional educator standards board, in consultation with the participating sovereign tribal governments, shall create and submit a report to the professional educator standards board with the following information:

(i) An end of program analysis of the positive impact on student learning of each pilot project;

(ii) An appraisal of the government-to-government relationships established under the program, at both the state and local levels; and

(iii) The report shall include a recommendation on whether to extend, modify or make permanent the Washington state first peoples' language/culture teacher certification pilot program.

[Statutory Authority: RCW 28A.410.210 and 28A.410.010. 06-11-161, § 181-78A-700, filed 5/24/06, effective 6/24/06. 06-02-051, recodified as § 181-78A-700, filed 12/29/05, effective 1/1/06. Statutory Authority: RCW 28A.305.130 and 28A.410.010. 03-04-026, § 180-78A-700, filed 1/27/03, effective 2/27/03.]

## APPENDIX D: PROPOSED WAC

**WAC 181-78A-700 First peoples' language/culture certification ~~pilot program~~--Findings, purposes and intent--Definitions--~~Pilot program~~ Program established--Tribal eligibility to participate--~~Pilot program~~ Program requirements--Assignment of teachers--Reports.** (1) **FINDINGS.** The professional educator standards board endorses the following:

(a) Teaching first peoples' languages can be a critical factor in successful educational experiences and promoting cultural sensitivity for all students. The effect is particularly strong for native American students;

(b) First peoples' languages are falling silent. Despite Tribal efforts, first peoples' languages are not fully incorporated into the school systems. This is a loss to the cultural heritage of the affected Tribes and to the cultural resources of Washington state;

(c) Recognition of native American languages under RCW 28A.230.090(3) and 28B.80.350(2), as satisfying state or local graduation requirements and minimum college admission requirements, while concentrating on promoting a positive impact on student learning through state policies, is insufficient to meet the educational needs of native American students;

(d) The potential to have a positive impact on student learning is in part dependent on the willingness of the local education agency to collaborate with the Sovereign Tribal government's language/culture program;

(e) It is within the statutory authority of the professional educator standards board to enhance the learning opportunities for all students by helping prevent the loss of first peoples' languages through assisting the state's Sovereign neighbors to sustain, maintain or recover their linguistic heritage, history and culture;

(f) From the Multi-Ethnic Think Tank position statement, June 2001:

(i) "... A culturally inclusive pedagogy will ensure the success of all students, who will develop greater appreciation of other cultures and worldviews;"

(ii) "All students have prior experiences that frame their worldview; learn from childbirth and are lifelong learners; can academically achieve at high levels when they are appropriately taught; and are entitled to learn in a multicultural context;"

(g) Research has shown that students who study another language may benefit in the following ways: Greater academic success in other areas of study, including reading, social studies, and mathematics; a clearer understanding of the English

language including function, vocabulary and syntax; and an increase on standardized test scores, especially in verbal areas;

(h) From the Native American Languages Act, Public Law 101-477, Section 102, 1990:

(i) "The traditional languages of Native Americans are an integral part of their cultures and identities and form the basic medium for the transmission, and thus survival, of Native American cultures, literatures, histories, religions, political institutions, and values;"

(ii) "Languages are the means of communication for the full range of human experiences and are critical to the survival of cultural and political integrity of any people"; and

(i) There are many Sovereign Tribal nations in the state of Washington and they serve the needs of many groups of first peoples, each possessing unique languages, cultures and worldviews.

(2) **PURPOSES.** The purpose in this section of the established first peoples' language/culture program is to ~~pilot~~ accomplish the following goals:

(a) To honor the Sovereign status of Tribal governments in their sole expertise in the transmission of their indigenous languages, heritage, cultural knowledge, customs, traditions and best practices for the training of first peoples' language/culture teachers;

(b) Contribute to a positive impact on student learning by promoting continuous improvement of student achievement of the Sovereign Tribal government's language/culture learning goals, as established by each Sovereign Tribal Government's language/culture program, and by supporting the goals for multicultural education included in the 2001 position statement developed by the Washington state Multi-Ethnic Think Tank;

(c) Contribute to the preservation, recovery, revitalization, and promotion of first peoples' languages and cultures;

(d) Meaningfully acknowledge that language is inherently integral to native American culture and ways of life;

(e) Implement in a tangible way the spirit of the 1989 Centennial Accord and the 2000 Millennium Accord between Washington state and the Sovereign Tribal Governments in the state of Washington.

(f) Provide a mechanism for the professional educator standards board to recognize Tribally qualified language/culture teachers as eligible to receive a Washington state first peoples' language/culture teaching certificate; and

(g) Provide the opportunity for native American students to learn first peoples' languages and cultures while at school and

provide another avenue for students to learn core curricula through first peoples' worldviews.

(3) **INTENT.** It is the intent of the professional educator standards board to work in collaboration with the Sovereign Tribal governments of Washington state to establish a Washington state first peoples' language/culture teacher certification program ~~on a pilot basis~~ in order to:

(a) Act in a manner consistent with the policy as specified in the Native American Languages Act, P.L. 101-477 Sec. 104(1) "preserve, protect, and promote the rights and freedom of Native Americans to use, practice, and develop Native American languages";

(b) Act in a manner consistent with Washington state's government-to-government relationship with Washington state Sovereign Tribal governments and use the Washington state first peoples' language/culture certification ~~pilot~~ programs to model effective government-to-government relationships;

(c) Act in a manner consistent with the goal of the state Basic Education Act under RCW 28A.150.210;

(d) Act in a manner consistent with the following purposes of Public Law 107-110, "No Child Left Behind Act":

(i) "Holding schools, local education agencies, and States accountable for improving the academic achievement of all students, and identifying and turning around low-performing schools that have failed to provide a high-quality education to their students, while providing alternatives to students in such schools to enable the students to receive a high-quality education," [Sec. 1002(4)];

(ii) "Providing children an enriched and accelerated educational program, " [Sec. 1002(8)];

(iii) "Promoting schoolwide reform and ensuring the access of children to effective, scientifically based instructional strategies and challenging academic content," [Sec. 1002(9)];

(iv) "...Supporting local education agencies, Indian Tribes, organizations, postsecondary institutions and other entities to meet the unique education, culturally related academic needs of American Indian and Alaskan Native Students" [Sec. 7102(a)];

(e) Act on its involvement with and adoption of the 1991 Washington state joint policy statement on Indian education:

"K-12 American Indian dropout prevention is a priority of schools. Effective education needs to be implemented throughout the K-12 school system if the American Indian student is to achieve academic and personal success";

(f) Acknowledge that there is a public responsibility to make available to all students in the state of Washington an accurate and balanced study of the American Indian experiences with and conTributions to life on this continent;

(g) Act on the following professional educator standards board beliefs:

(i) In order to meet the needs of all students, highly qualified teachers are required;

(ii) All professional educator standards board policies and activities should meet the needs of the state's diverse student population;

(iii) In order for all students to achieve at high levels, multiple learning styles and needs must be supported; and

(h) Act on the following goals from the professional educator standards board's 2002-05 work plan:

(i) Professional education and certification requirements are aligned with education reform and support a positive impact on student learning;

(ii) All students shall be provided equitable educational opportunities.

**(4) DEFINITIONS.**

(a) "Positive impact on student learning" shall mean:

(i)A) Supporting the goal of basic education under RCW 28A.150.210, "... to provide students with the opportunity to become responsible citizens, to contribute to their own economic well-being and to that of their families and communities, and to enjoy productive and satisfying lives...";

(B) Promoting continuous improvement of student achievement of the state learning goals and the Sovereign Tribal government's language/culture learning goals as established by each Sovereign Tribal government's language/culture program;

(C) Recognizing nonacademic student learning and growth related, but not limited, to: Oral traditions, community involvement, leadership, interpersonal relationship skills, teamwork, self-confidence, resiliency, and strengthened unique cultural identities;

(ii) Developing greater appreciation of other cultures and worldviews;

(b) A "culturally sensitive environment" honors the unique history, culture, values, learning styles, and community of the student. For example, to demonstrate the value of the language and culture, the homeroom teacher participates in the language/culture classroom. A "culturally sensitive environment" also includes those provisions as outlined in the Washington state joint policy on equity in education, revised in May 2000.

(c) For the purpose of this section, "highly qualified teachers" shall mean those teachers who meet the standards of the Sovereign Tribal government's language/culture program.

**(5) PILOT PROGRAM ESTABLISHED.** A Washington state first peoples' language/culture teacher certification program is established in

January 2003 2007. ~~Following completion of the reporting requirements in subsection (9) of this section, the program will be extended, modified or made permanent, as determined by the professional educator standards board in consultation with participating Sovereign Tribal governments. First peoples' language/culture teacher certificates issued prior and subsequent to June 30, 2006, shall expire June 30, 2007, subject to any extension or modification made by the professional educator standards board not expire~~ be kept valid per WAC 181-78A-700(7)(d)(i)(D).

(6) **TRIBAL ELIGIBILITY TO PARTICIPATE.** Any Sovereign Tribal government in the state of Washington shall be eligible to participate individually on a government-to-government basis in the ~~pilot~~ program.

(7) **~~PROJECT~~ PROGRAM REQUIREMENTS.**

(a) Each Sovereign Tribal government will appoint and certify individuals who meet the Tribe's criteria for certification as instructors in the Washington state first peoples' language/culture ~~pilot~~ program.

(b) Each Sovereign Tribal government's language/culture ~~project~~ program shall submit to the professional educator standards board the following information for each eligible language/culture teacher desiring to participate in the ~~pilot project~~ program:

(i) Written documentation that each designated teacher has completed the Sovereign Tribal government's language/culture teacher certification program;

(ii) Written documentation that each designated teacher has completed the background check required under RCW 28A.410.010 and WAC 181-79A-150 (1) and (2);

(iii) Written documentation that each designated teacher has completed a course on issues of abuse as required by RCW 28A.410.035 and WAC 181-79A-030(6);

(iv) Designation of which language(s), or dialects thereof, shall be listed on the Washington state first peoples' language/culture certificate;

(c) After meeting the requirements of subsection (8)(b) of this section and receiving professional educator standards board approval, the office of the superintendent of public instruction shall issue each teacher a Washington state first peoples' language/culture teaching certificate;

(d) Tribes will individually determine the continuing education and first peoples' language/culture certificate renewal requirements for their Tribal language endorsement. As such, each Tribe will do the following:

(i) Notify the certification division of the office of superintendent of public instruction when:



(A) A teacher has met the requirements for renewal/continuing education; or

(B) A teacher has not met the requirements for renewal/continuing to hold a first peoples' language/culture certificate; or

(C) A Tribe, at any time, withdraws a teacher certification for any reason.

(D) ~~At least every~~ Every five years, the tribes will provide documentation that the certificate holder continues to meet the requirements of subsection (7)(a);

~~(e)The Washington state first peoples' language/culture certificate remains valid, provided that every five years from the date of issuance of the certificate, the tribe verifies, in writing, that the certificate holder continues to meet the requirements of subsection (7)(a);~~

(f) To support a positive impact on student learning, the local education agency in consultation with the Sovereign Tribal government's language/culture program is strongly encouraged to provide:

(i) A minimum of one contact hour per day, five days a week;

(ii) Access to the same students from year to year, to the extent possible;

(iii) A culturally sensitive environment as defined in subsection (4)(b) of this section; or

(iv) Some combination of (d)(i), (ii), and (iii) of this subsection which will allow a positive impact on student learning;

(g) To ~~support~~ document a positive impact on student learning, the Sovereign Tribal government's language/culture program ~~will~~ is encouraged to provide written documentation of how teaching the first peoples' language/culture has supported the promotion of continuous improvement of student achievement of the program learning goals as established by each Sovereign Tribal government's language/culture program;

(h) To support a greater understanding of the government-to-government relationship, the professional development and certification committee of the professional educator standards board and the professional educator standards board are strongly encouraged to make site visits and attend meetings with the local education agency and the Sovereign Tribal government's language/culture program;

(i) Nothing in this section shall be interpreted as precluding any eligible Tribe in consultation with the state or in consultation with any local education agency from entering into an inter-governmental agreement or compact related to the teaching of first peoples' languages and cultures in order to

address unique issues related to individual Sovereign Tribal governments.

**(8) ASSIGNMENT OF TEACHERS.**

(a) The holder of a Washington state first peoples' language/culture teacher certificate shall be deemed qualified to be a teacher of first peoples' language/culture with the ability to meet individual Tribal competency criteria for language/culture, history, .

(b) A Washington state first peoples' language/culture teacher certificate qualifies the holder to accept a teaching position in a public school district.

(c) The holder of a Washington state first peoples' language/culture teacher certificate who does not also hold an initial or residency certificate shall be assigned to teach only the language(s)/culture(s) designated on the certificate, and no other subject.

(d) The Washington state first peoples' language/culture teacher certificate is recognized by the state of Washington for as long as the teacher holds a valid language/culture certificate from a participating Sovereign Tribal government.

(e) A Washington state first peoples' language/culture teacher certificate will serve as the sole endorsement in first peoples' language/culture for anyone holding an initial or residency certificate.

~~**(9) REPORTS.**~~

~~—(a) Annually, for the duration of the pilot program, each participating Tribe shall submit a report to the professional educator standards board with documentation of how its particular project is having a positive impact on student learning.~~

~~—(b) Not later than October 31, 2006, a committee of the professional educator standards board, in consultation with the participating Sovereign Tribal governments, shall create and submit a report to the professional educator standards board with the following information:~~

~~—(i) An end of program analysis of the positive impact on student learning of each pilot project;~~

~~—(ii) An appraisal of the government to government relationships established under the program, at both the state and local levels; and~~

~~—(iii) The report shall include a recommendation on whether to extend, modify or make permanent the Washington state first peoples' language/culture teacher certification pilot program.~~

**(9) TRIBAL PREPARATION PROGRAM REVIEW**

(a) Every five years, the joint committee of the professional educator standards board and the first peoples' language/culture committee shall prepare a report that includes:

End-of-Pilot Analysis

First Peoples' Language/Culture Certification

(i) Reports from each participating Tribe related to progress in meeting program objectives, with particular emphasis on positive impact on students;

(ii) Appraisal of the government-to-government relationship; and

(iii) Any relevant recommendations for continued program success.

(b) In order to promote understanding and collaboration, beginning with the second year of the program, the professional educator standards board may accept invitations from participating Tribes to visit at least two Tribal programs per year as identified and invited by the individual tribal programs.

(c) Annually, the professional educator standards board will commit to ensuring a professional educator standards board member(s) and staff attends the first peoples' language/culture committee meeting. The professional educator standards board will proactively identify opportunities to share information about the first peoples' language/culture program in order to support its growth and development.

**APPENDIX E: MEMO FROM ASSISTANT ATTORNEY GENERAL, FEB. 17, 2006**



**Rob McKenna**  
**ATTORNEY GENERAL OF WASHINGTON**

Education Division  
PO Box 40100 • Olympia WA 98504-0100

**MEMORANDUM**

**DATE:** February 17, 2006

**TO:** Jennifer Wallace, Executive Director, Professional Educator Standards Board

**FROM:** David A. Stoler, Assistant Attorney General

**SUBJECT:** **Validity of Agreements**

You have asked whether a series of agreements between the State Board of Education (State Board) and sovereign Tribal Governments in Washington related to a pilot certification program are still valid. The validity has been questioned because the certification authority in Washington has been transferred to the Professional Educator Standards Board (PESB).

**Background:** Until January 1, 2006, the State Board was responsible for establishing programs for certification of teachers in Washington under RCW 28A.410. Among the programs established by the State Board was the First Peoples' Language/Culture Certification Pilot Program.<sup>1</sup> The program is a 3-year pilot program for certification of individuals to teach first peoples' languages and culture in public schools. The program continues through the end of the 2005-06 school year, after which the State Board was to determine, in consultation with participating tribal governments, whether to extend, modify, or make permanent the program. WAC 180-78A-700 (5). A report is due, no later than October 31, 2006 providing an end of program analysis and recommendation for the future. WAC 180-78A-700(9).

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<sup>1</sup> The program was enacted in WAC 180-78A-700. The chapter has officially been transferred by the Code Reviser to the PESB WAC title and is now found on-line at WAC 181-78A-700, though the bound versions of the WAC still carry it under Title 180. For purposes of this memo, I will continue to refer to Title 180, since that is how it reads in the Agreements.  
End-of-Pilot Analysis  
First Peoples' Language/Culture Certification

ESSB 5732, passed by the 2005 Legislature, shifted statutory duties related to professional certification of teachers from the State Board of Education to the PESB. RCW 28A.410 now gives the PESB the duty to establish, publish, and enforce rules and regulations determining eligibility for and certification of personnel employed in the schools. Accordingly, the rules establishing and governing the program have been transferred to the authority of the PESB consistent with the change in statutory authority. The PESB now stands in the place of the State Board with regard to the Program.

In its capacity as the state designee for teacher certification matters, the State Board also executed a number of government to government agreements with sovereign tribal governments. Each Agreement recites that the State Board adopted the three year pilot program enacted in WAC 180-78A-700 in the spirit of the Centennial Accord entered into between the State of Washington and the sovereign Tribal Governments of Washington State. In each Agreement, the signatory Tribal Government agrees, in accordance with WAC 180-78A-700, to (1) certify qualified language/culture teachers in named languages/dialects and (2) provide required documentation to the State Board for each individual desiring to participate in the pilot program. In return, the State Board agrees to direct OSPI to issue a First Peoples' Language/Culture Certificate to the individuals, consistent with WAC 180-78A-700(7)(c).

**Analysis:** As a political subdivision, a state agency has only those powers which are expressly granted or which are necessarily implied from statutory grants of authority. *Green River Community College v. Higher Educ. Personnel Bd.*, 95 Wn.2d 962 (1981). Therefore, the State Board could only have validly executed the Agreements under its delegated statutory authority to determine eligibility for teacher certification. This is the same authority under which it was able to exercise rulemaking to establish the program. RCW 28A.410.010.

I see no reason to consider the Agreements invalid. To the extent the State Board had authority to execute the Agreements on behalf of the State of Washington in the first place, the State remains bound even though the State Board has been replaced by a successor agency. There is nothing in the transition legislation that I can see that manifests any legislative intent to abrogate existing agreements by shifting the certification duties. If the intent of the Agreements was not to bind the State, but only the agency with certification oversight authority, then the PESB is the successor in interest to the Agreement and is similarly bound.

As a successor agency, the PESB has inherited the program originally set out in WAC 180-78A-700. The PESB must follow what are now its own rules unless and until it duly amends them in accordance with appropriate administrative procedures. Therefore, continuation of the First Peoples' Language/Culture Certification Pilot Program is not legally dependent on the execution of new Agreements.

APPENDIX F: MEMO FROM ASSISTANT ATTORNEY GENERAL, APRIL 12, 2006



Rob McKenna


**ATTORNEY GENERAL OF WASHINGTON**

1125 Washington Street SE • PO Box 40100 • Olympia WA 98504-0100

**MEMORANDUM**

DATE: April 12, 2006

TO: Jennifer Wallace, Executive Director  
Professional Educator Standards Board, 47236

FROM: David A. Stolier   
Senior Assistant Attorney General

SUBJECT: **First Peoples Language/Culture Certification Pilot Program**

You have asked two questions related to the above-referenced pilot program. First, you ask whether the FPLC certificate is the sole endorsement in tribal language, thereby precluding higher education institutions from offering a First Peoples language as a designated world language. Second, you ask whether the certificates expire at the end of the pilot phase of the program.

The pilot program is set forth in WAC 180-78A-700. In answer to your first question, I see nothing in the pilot program rule leading me to conclude that an institution of higher education may not offer a designated world language in accordance with WAC 180-82A-206 and 180-82-326. There is simply nothing in WAC 180-78A-700 evidencing an intent to alter or amend the endorsement rules.

In answer to your second question, I see an ambiguity. Under WAC 180-78A-700(5), the Program was established in February 2003 and continues through the 2005-06 school year. That language suggests that the Program and all of its elements expire at that time. On the other hand, WAC 180-78A-700(9)(e) suggests that the Program does not expire until after a report and recommendation are submitted in October 2006. I see two alternative interpretations: (a) the certificates expire in June and there is an interim period in which no Program exists until the Board decides what to do in October-November 2006. Under this scenario, if the Board were to extend or make the Program permanent at that time, it would have effectively terminated the Program for the 2006-07 school year due to the expired certificates; (b) the certificates do not expire until the Board officially acts on the Program following the report and recommendation. Although, I think the conflicting WAC language supports either interpretation, I recommend that the Board consider some amendatory language to clarify the situation.

Please feel free to contact me if you have any further questions.

DAS:bb

## APPENDIX G: MEMO FROM SBE, APRIL 17, 2006



### WASHINGTON STATE BOARD OF EDUCATION

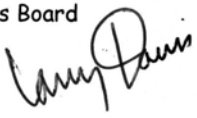
OLD CAPITOL BUILDING • ROOM 253 • P.O. BOX 47206 • 600 S.E. WASHINGTON • OLYMPIA, WA 98504-7206

*"Making decisions to improve the quality of education for all kids."*

#### MEMORANDUM

DATE: April 17, 2006

TO: Jennifer Wallace, Executive Director  
Professional Educator Standards Board

FROM: Larry Davis, Executive Director  
State Board of Education 

SUBJECT: First Peoples Language/Culture Certificate Pilot Program

CC: Members, State Board of Education

This memorandum is my formal response to questions you presented to me in a memo dated March 13, 2006. The content herein I have shared with:

- SBE member Phyllis Bunker Frank, who chaired the pre-2006 SBE Professional Development and Certification (PDC) Committee that developed and recommended to the full State Board the First People's Language/Culture Certificate (FPLC) Pilot Program.
- SBE member Linda W. Lamb, a member of the PDC Committee.
- Ms. Pat Eirish, Manager of Research and Assistance for the State Board.

While this memo incorporates their input, it does not represent a formal or informal perspective of the reconstituted State Board of Education. Please consider this response my take on answering the questions.

On the next pages, the questions are paraphrased followed by my responses.

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Bernal Baca • Amy Bragdon • Steve Dal Porto • Steve Floyd • Sheila Fox • Phyllis Bunker Frank • Linda W. Lamb • Eric Liu • Kristina Mayer • Mary Jean Ryan • John C. "Jack" Schuster • Warren T. Smith Sr. • Jeff Vincent • Dr. Terry Bergeson, *Chief Executive Officer and Superintendent of Public Instruction* • Larry Davis, *Executive Director* • (360) 725-6025 • TTY (360) 664-3631 • FAX (360) 586-2357 • Email: [sbe@ospi.wednet.edu](mailto:sbe@ospi.wednet.edu) • [www.sbe.wa.gov](http://www.sbe.wa.gov)

**QUESTION:** Did the State Board of Education intend the FPLC teacher certificates to remain valid beyond and regardless of the decision whether to extend, modify, or make permanent the FPLC pilot program?

**RESPONSE:** My view is that the individual certificates expire when the pilot program expires — the end of the current 2005-06 school year. The FPLC certificates were issued with a June 30, 2006 expiration date for two reasons: 1) To be consistent with the June 30 date that applies to any certificate that is due to expire in the year identified on the certificate; and 2) This expiration date also aligns with the June 30, 2006 expiration date of the pilot program -- unless the PESB acts to extend, modify, or make permanent the pilot program. This applies only with respect to FPLC certificate holders who do not also hold a Standard, Initial or Continuing, or Residency or Professional Certificate (i.e., "regular" certificates for purposes of this email.)

For those FPLC certificate holders who use this certificate as an endorsement on their regular certificate, the endorsement is grandfathered should the FPLC pilot program terminate. This is consistent with existing policy that all endorsements on a regular teaching certificate are good for the life of the certificate.

I recognize that the final report date of October 31, 2006, vis-à-vis the expiration of the pilot program on June 30, 2006, might seem awkward. In my opinion, these are separate issues. The final report date was selected to allow for compilation of evaluative information based on completion of the full 2005-06 school year. It was also selected to acknowledge the possibility that such final compilation of data might not be possible for the then scheduled August 2005 meeting of the SBE. The then next scheduled meeting of the State Board in 2005 was October.

In this light, it did not then and does not now make sense to me to have the pilot program cease on June 30<sup>th</sup> and have the FPLC certificates remain valid pending the final report. The certificates were issued for the purposes of the pilot program, no more—no less. If the PESB decides to extend the pilot program, then from a technical perspective I see the FPLC certificates simply being reissued or continued for the duration of the extension.

**QUESTION:** Did the State Board intend when creating the pilot program that only the participating tribes, and not approved higher education preparation programs, could be approved to offer an endorsement in a tribal language?

**RESPONSE:** I do not recall this specific issue being raised per se. I do remember that in amending WAC 180-79A-140 [by adding subsection (3)], there was clear recognition that this amendatory language would need to be repealed if the pilot program was terminated.



It's important to read subsections WAC 180-78A-700 (8) (d) and (e) together. I think (d) is clear that the FPLC certificate is limited to a tribe that is participating in the pilot program. Subsection (e) was intended to forego requiring a participant in the pilot program from having to earn a "regular" foreign or world language (not FPLC) endorsement. I am confident that the pre-2006 Board did not intend during the pilot program that any higher education institution providing a First Peoples endorsement, language only, could no longer do so.

Let me state for the record and purpose of this memo that I am not a lawyer. My understanding of the law is that federally recognized tribes are sovereign legal entities. So, too, is the State of Washington. The public and private colleges and universities in Washington that operate educator preparation programs in this state do so under the authority granted by the state, formerly through the State Board of Education and now the Professional Educator Standards Board. Washington State's sovereign authority takes precedence over matters affecting the state's public education system (subject to overriding federal government provisions and subject to formal agreements between the state and sovereign tribes in Washington State).

In my view, the tribes' sovereign entity status does not grant them the legal standing or authority, because of the existence of the FPLC pilot program, to preclude public and private higher education institutions that offer world language endorsement programs, including First Peoples' languages, from continuing to offer such programs. I acknowledge the tribes' perspective that they are the keepers of their languages. I believe the challenge is to find a balance between that perspective vis-à-vis the fact that the number of tribal members who are fluent in a specific tribe's language is steadily diminishing for many tribes.

In the absence of a faculty member who is fluent in a Native Language, I do not know how a higher education institution could develop a First Peoples world language endorsement program without some tribal participation. It would be fair to expect that a First Peoples language and/or culture course offered by a college or university would have some formal or informal relationship with the tribes covered in the course. One example appears to be the First Peoples' Partnership program offered by Antioch University Seattle. Antioch's web site states, "*You learn ways to effectively teach Native children while incorporating the values and traditions of Coast Salish peoples. In partnership with Antioch, these programs are offered at the Muckleshoot Tribal College in Auburn. You collaborate with your peers under the guidance of many Native American instructors who focus on Northwest Native issues in education, while they prepare you for Washington state teacher certification.*"

CONCLUDING THOUGHTS: WAC 180-78A-700 (now WAC 181-78A-700) was created as a three year pilot program, at the end of which the State Board would make a decision whether to extend, make permanent, or modify. Any rule-making agency that creates a pilot program under its broad statutory authority implicitly possesses the authority to terminate the program.

Unless I'm missing something, if the pilot program is terminated, then the rule language that created the temporary authority for tribal preparation of FPLC teachers (i.e., the pilot program to support teaching First Peoples language and culture in public schools), would cease to exist as well. This authority was created explicitly for the pilot program.

I will exercise personal liberty and offer a recommendation on the future of the First Peoples Language/Culture Certificate Pilot Program: I recommend an extension of the pilot for not less than two years. I list below the reasons for this personal recommendation:

1. I believe there is insufficient information to support a decision to terminate the pilot or make it permanent.
2. With additional time, I believe the pilot can yield greater insight into the use of different assessment approaches to determine if students are learning the state Student Learning Goals (one of the goals of the pilot program.).
3. With additional time, I believe the pilot can contribute to greater understanding of how different assessment approaches might also be valid and reliable measures of student achievement and growth.
4. The new State Board of Education, including staff, is at the front end of a steep learning curve about achievement, assessment, and accountability issues. Extending the FPLC pilot could contribute to the Board's focus on achievement, assessment, and accountability.
5. I would like to see the pilot extended to support increased growth in respect for and of tribal languages and culture.

Thank you for the opportunity to respond and share some thoughts.